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CHRISTIAN BRAHMUN;

OR,

MEMOIRS

OF THE

LIFE, WRITINGS, AND CHARACTER

OF THE

CONVERTED BRAHMUN, BABAJEE.

INCLUDING

ILLUSTRATIONS OF THE DOMESTIC HABITS, MANNERS, CUSTOMS, AND
SUPERSTITIONS OF THE HINDOOS; A SKETCH OF THE DECCAN AND
NOTICES OF INDIA IN GENERAL, AND AN ACCOUNT OF THE AME-
RICAN MISSION AT AHMEDNUGGER.

BY THE

REV. HOLLIS READ,

American Missionary to ~~India~~

IN TWO VOLUMES.

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THE
CHRISTIAN BRAHMUN.

CHAPTER I.

~~The state of widowhood.—Prohibition of second marriage.—Death of
a Husband.—Wailings.—The marriage state.~~

THE chapters which follow, were originally intended as Notes to be appended to the Memoir. Each of these notes has since, under my fostering care, and during the long days and nights of a sea voyage from India, grown to the full stature of a chapter. The arrangement is neither good nor logical; but the *references* from the memoir, which ought not to be excluded, do not allow of an alteration. It will be recollected that Audaa, the wife of Babajee, was a widow; and, as such, Babajee could not marry her while he remained in caste with the Brahmuns. Her case suggested the remarks of the present chapter respecting marriage, and the state of widowhood. The reader will here see a reason why Hindoo wives so readily submit to the Sutte. He will cease to wonder, if ever he wondered, why so many Hindoo women make a *voluntary* sacrifice of themselves at the funeral pile of their husbands. Besides the *merit* and the *future rewards* which

are held out to them, as motives derived from their religion, there are inducements of another kind, which probably act on their minds still more powerfully. Religion and custom have rendered widowhood so wretched and disgraceful, that the Hindoo wife, on the demise of her husband, chooses death, rather than so miserable a life.

Widowhood is regarded as the greatest calamity that can possibly befall a woman. The widow is stripped of her ornaments, compelled to wear white clothing, has her head shaven, may not stain her face with saffron water, nor imprint on her forehead any of the symbols of their caste, or worship. She is excluded from all ceremonies of joy; especially that of marriage, where her appearance would be considered an evil omen.

The prohibition of a second marriage, together with the wretched state of a widow after the death of her protector, and the detestation in which she is held by the people, is, no doubt, the true cause why widowhood is regarded as worse than death. Hence the burning of widows, and the burying them alive with the deceased husband. The following remarks from the Abbe Dubois, than whom no one has ever enjoyed better opportunities of becoming acquainted with the domestic habits of the Hindoo, exhibit this subject in its true light. Never do we feel more forcibly than when contemplating such exhibitions of idolatry as the following, that nothing

but the gospel can raise the degraded females of India, and assign to woman her appropriate place among intelligent and happy beings. Let the reader listen to the wild and savage lamentations of a Hindoo woman at the death of her husband, and then tell me if there be no need of a remedy :

“When the husband dies first, just before his parting breath, the wife flies to her toilet ; and for the last time in her life, adorns herself with all her jewels, and her finest attire. She is no sooner dressed, than she returns with marks of the profoundest grief on her countenance, and throws herself on the body of her dead husband, which she embraces with loud shrieks. She continues to clasp him fast in her arms, until the relations, who are generally quiet spectators of what is going on, thinking she has acquitted herself sufficiently of this first demonstration of grief, attempt to take her away from the body. She will not yield, however, to any thing but force, and appears to make violent efforts to disengage herself from their restraint, so as to precipitate herself again upon the corpse. But, finding herself overpowered, she must be contented with rolling upon the ground, as if she were bereft of reason, striking her bosom violently, tearing off her hair in handfuls, and giving several other proofs of the sincerity of her sorrow. She is compelled to act in this manner, were it only in dissimulation, and to save ap-

pearances ; as it is all in conformity with custom, and appertains to the ceremony of mourning.

“ After exhibiting these first evidences of despair, she gets up ; and, assuming a more composed appearance, approaches the body of her husband. Addressing it, in a style rather beyond the limits of real affection, she demands, “ Why hast thou forsaken me ? What evil have I done that thou hast left me at this untimely age ? Had I not always for thee the fondness of a faithful wife ? Was I not attentive to household affairs ? My pretty children, whom I have brought thee ! what will become of them, and who will protect them, now thou art dead ? Did I not neatly serve up thy rice ? Did not I devote myself to provide thee good eating ? What did I leave undone ? and who henceforward will take care of me ? ” Such pathetic appeals as these she utters in a sad and lamentable tone ; and, at each demand she pauses, to allow scope to her grief, which then breaks forth in violent screams, and with torrents of blasphemies against the gods, who have deprived her of her protector. The women, who are attending, wait till she has finished her lamentations, which they re-echo nearly in the same dismal tone.

“ She continues to apostrophise her husband in this manner, till her wearied lungs can no longer afford her the means of making her afflictions audible, or till her exhausted eloquence has spent all its stores. It is then time for her to withdraw, that

she may enjoy some repose, and meditate upon some new harangues to be addressed to the dead body, which they are preparing for its obsequies.

“The more vehement the expression of the widow’s grief on such occasions, and the louder her exclamations, so much the more is she esteemed for her intelligence and sentiment. It would be highly discreditable to a woman under such circumstances, to forbear these expressions of violent sorrow. I was once appealed to by some relations of a young widow whose stupidity was so gross, they said, that at her husband’s death she had not a word to say, but only wept.

‘These ceremonies, wailings, and lamentations, have been continued from high antiquity. Very distinct traces of this are visible in the Holy Scriptures; in that passage, for example, (Gen. 23,) which relates to the death of Sarah, the wife of Abraham; and, still more, (ch. 50,) where this kind of ceremony was practised by Joseph at the interment of his father: ‘And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, this is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, that is, the mourning of the Egyptians.’

“It is well known that the Romans hired mourn-

ers to attend their funerals, who were paid well, in proportion to the apparent vehemence of their sorrow.

“ In like manner, it is the custom in India to engage women for pay, to assist on such occasions, to add to the solemnity of the mourning by their tears and lamentations. These weeping hirelings, when sent for, instantly assemble about the deceased, with hair dishevelled and half their bodies bare, and commence by setting up the loud shout of lamentation in unison; then weep in gentler cadence, and beat time to the measure, by thumping their bosoms with both hands. Sometimes, in mild apostrophe, they reproach the dead for his cruelty in departing, and sometimes join in high eulogiums on the virtues and good qualities which he exhibited in his life. Each, in her turn, pours out her measure of reproof and commendation. This assumed grief disappears as soon as the body is carried to its obsequies. They receive their wages, and mourn no longer.”

The evils resulting from the prohibition of a second marriage, are no doubt as great as have been represented. But whether these same evils would not exist in regard to another class of females, were widows allowed to marry a second time, deserves consideration before we pronounce an unqualified reprobation. It is true the widow is despised, forlorn, and cast out; but perhaps she is held in no more contempt than an unmarried female would be,

who failed of wedlock in her youth. If a certain portion of females must remain unmarried, as the history of almost every nation shows they do, we may very plausibly ask what portion we may more fairly leave to such a lot, than those who have once known the weal or wo of matrimony? I must confess, that, on reading the following extract from Du-bois, I felt my hard censures against the Hindoo practice of prohibiting second marriages a good deal soften.

“I was formerly accustomed to inveigh against the cruel usage, which restricts the young widows from a second marriage; and I have even made myself enemies amongst the natives, by using too much freedom on that subject. But I have completely changed my opinion, after mature reflection on both sides of the question, and particularly after observing the great proportion of young girls that remain in a single state, in some of the inferior castes, which permit the remarrying of widows. And, seeing it is necessary that in the ordinary course of society, a part of the women must be without husbands, the question is, whether it be not more reasonable that this unprovided class should consist of those who have once experienced the happiness or misery of living with a husband, than of others who have never stood in a relation so congenial to our nature. These should have their turn also, that a trial may be afforded to each, of her ability to make

that state permanently happy. In no view does society lose any thing by this restraint; and on a great scale it is of little importance, whether it be by the marriage of young maidens, or of young widows, that children be produced to the state."

These remarks will appear with more weight in the view of the European, than the American. The surplus of females being much greater in Europe than in America. The remarks, I am aware, are based on the supposition that the unmarried part of the community will become unchaste, and this is the only supposition which can be made in India, without doing violence to almost universal fact. Until some redeeming spirit shall arise for poor India, we may hope that as few evils will arise, by allowing widows to be consigned over to wretchedness and shame, as there would, were we able to change this practice, and in their stead give up the same number of young girls as victims of licentiousness.

A native will assign a more practical reason for this singular prohibition. A Brahmun, in conversation with Mr. Allen, not long since, said he thought the practice a very good one, and necessary to the objects of matrimony, and particularly, to the comfort and safety of the husband. Were it allowed, he said, for a woman to marry a second time, it would be impossible to tell what excesses of evil she might commit, when she became dissatisfied with her present lot. She is his cook, but not his companion at

the table, and would find it an easy matter to administer poison, quit his house, forsake her children, and involve the family in distress. But, while perpetual widowhood, portrayed with disgrace and misery, worse than death itself, is held out as the only prospect of the wife, she is made to feel that the comfort and preservation of her husband is more precious to her than life." It makes me blush for the degeneracy of human nature, to acknowledge that the utility of the practice can be predicated on so humiliating a reason. But I verily believe, that the Brahmun spoke the honest sentiment of his heart, and the sentiments of thousands of others, in this land of sin. Not long since a Jewish priest advanced the same sentiment. He said he very much disliked the usages of Europeans on the subject of marriage. With them, he said, a man might not, without great difficulty, put away his wife; and that this gives the wife too much advantage over her husband. But among his people, he said, the wife well understands that she holds her present station only on condition of proper subordination, and due attention to her lord.

If the Hindoo wife transgress what her husband chooses to call the bounds of propriety, or neglect to do whatever he may impose, she is forthwith discarded, and her place supplied with another, who, in her turn, is only regarded as a servant, never as a companion, entitled to no attention, and she receives

none, not even in familiar intercourse. "To marry and to buy a wife, are synonymous terms in this country. Almost every parent makes his daughter an article of traffic, obstinately refusing to give her up to her lawful husband, until he has rigorously paid down the sum of money which he was bound for, according to the custom of the caste. This practice of purchasing the young women whom they are to marry, is the inexhaustible source of disputes and litigation, particularly among the poorer classes."

CHAPTER II.

Hindoo holy days.—List of them.—Their character—their influence on the people.

I HAD heard it remarked, in Calcutta, on my arrival in the country, that the Hindoo holy days amounted, in all, to the enormous number of three months and five days in the year. I supposed this to be an exaggeration; but a further acquaintance with the observances of this people convinced me that the number of such days was astonishingly great, and perhaps might amount to ninety-five, as asserted. This led to a more particular inquiry; and having in my service an intelligent Brahmun, who had shown an unusual willingness to communicate to me the rites and mysteries of his religion,

I requested him to draw up a full account of all the holy days which are observed by the Hindoos in each month of the year. I have carefully translated this paper, and do not hesitate to give it to the reader as an authentic account of this part of Hindoo absurdity. Nine of these holy days are monthly festivals, namely : *Chartuthee*, on the 4th day of each month ; *Kalashtamee*, on the eighth ; *Dushamee*, on the tenth ; *Akadüshee*, the eleventh ; *Dwadashée*, the twelfth ; *Pradosh*, the thirteenth ; *Shivarathra*, the night of the thirteenth ; *Poornema*, the day of the full moon ; *Amawashya*, the day of the new moon. These nine need therefore be described only in the first month, except where they are observed in a subsequent month in some peculiar manner, and for some additional purpose ; as, for example, *Poornema* is the festival at the full moon. But at the time of the full moon in some of the subsequent months, other festivals occur, as may be seen in the third month, when, on the day of the full moon the people worship and feast their respective gooroos, and make presents to ascetics, and pay them divine honors. In like manner, at the time of the full moon, in the fifth month, the Brahmuns eat the Panchagavya, (the five products of the cow,) offer burnt sacrifices, renew the sacred thread, bind the string on the wrist as a preventive against evil spirits, &c, &c. Let it be borne in mind that only

these *peculiar* observances are noticed in the above-mentioned nine days of each month. When any of these days are passed over in silence, it is to be understood that they are observed, as mentioned in the first month.

These holy days are not alike observed by all classes of the people. Some are of a general character, and consequently command the attention of all castes; while others are confined to a particular caste. There is, however, a strange accommodation on this subject. A holy day affords an excuse for idleness and revelry; and none stop to inquire what is the religious design of the day. Hence the Hindoo, the Mussulman, the Parsee, and the native Christian, are not unfrequently seen mingled together in the same observance. They mutually observe each other's festivals, so far as to suspend their business, and make them days of pastime and frivolity. The Hindoo, or the Mussulman, or the Parsee, as well as the native Christian, will, if in your service, remind you, on the 25th December, that it is natal day, or Christmas; and he expects a present on that day, and freedom from labor. There is, perhaps, not a more fertile source of the poverty, and of the depravity of this people, than their holy days.

The Hindoo year is divided into twelve months, and each month into two parts of fifteen days. The

first month of their year commences with the middle of March, and ends at the middle of April, and so on with other months.

CHYTRA, the 1st month—from 15th March to 15th April.

Prūtipūda, New Year's day.—“On this day all the people rub their bodies with unctuous substances, preparatory to ablution; bathe, erect a pole on which is suspended a cloth, and a mango sprig, and worship it. They eat the leaves of the lime tree, and close the day by feasting Brahmuns, and making them presents. On this day commence the festivities in honor of Ram, and the worship of the saints.”

Tritiya, the third day of the lunar fortnight.—“On this day the married women, at their respective homes, make images of the semen virile, (giving it an imaginary form,) and worship them. Afterwards, they invite each other to their houses, and give and receive the *Hullud Koonkoon* (the tumeric and the coloring powder). They throw rice, flowers, fruit, and tumeric, into the laps of pregnant women, and afterwards seat themselves by the wayside. They continue these practices, as far as their circumstances will allow, for several days.” The *Hullud Koonkoon*, the former of which is tumeric, and the latter, (which for the want of a word I have translated coloring powder,) are two articles in con-

stant use at the female's toilet. The koonkoon is a preparation of the tumeric powder with lemon juice, alum, &c, mixed with oil. This the women rub on their foreheads, heads, and other parts of their bodies. None but married women are allowed to use this powder, or any sort of pigment, or to wear certain ornaments. The peculiar privilege of using those things, constitutes no small share of the *auspiciousness*, or excellent and blessed quality, which is supposed to inhere in the "husbaud-having dame." The throwing of rice, fruits, &c, into the laps of pregnant women, is a ceremony performed either to insure a happy delivery, or to favor impregnation.

Ramññwūmee, the birth-day of Ram, and the 9th day of the light half of the moon.—"On this day, the worshipers of Vishnoo, of whom Ram is an incarnation, celebrate the praises of their god in the temple of Ramschundu, with music, singing, and reciting the names of that deity. After having related the various stories relative to the birth and childhood of Ram, and celebrated his honors for half the day, and given the accustomed presents and blessings, they form processions, and march through the streets. On the next day they, for the most part, feast the Brahmuns: and, on the night of the same day, they have a dramatic entertainment, which consists of songs, beating tomtoms, playing on instruments of music, and throwing the red powder." The powder

used on this occasion is composed of two kinds of grain, Bajree and Nachunee, dyed with a decoction of red sandal wood.

Akadashee, the 11th day of the waxing or of the waning of the moon.—“On this day the worshipers of Vishnoo fast, and spend the day in rehearsing and listening to the praises of Hurree, (Vishnoo,) and visiting the temples of some of the gods. On the next day they feast.” It must not be supposed that the fasting, worshiping, and praising, here spoken of, consists either of humility, reverence, or solemnity. It is not even solemn mockery. An English fair, or a horse-race, would sooner be taken for a religious festival than a Hindoo holy day.

Dwadūshee, the twelfth day of the half month.—“On this day the people worship Vishnoo, and feast.”

Pradoshū, the worship of Shiva on the evening of the 13th lunar day.—“On this day the worshipers of Shiva fast, worship Shiva during a part of the night, and having presented him with an offering of food, eat it themselves.” On this night Brahmuns are allowed to eat flesh, even the flesh of the sacred cow, if it be first offered in sacrifice to a god. The prohibition to eat animal food is frequently evaded in this way. A curious story is related of seven young Brahmuns who were brothers.

On account of the death of their father they had been consigned to the care of an uncle. He com-

mitted his cow to their charge, and sent them into the jungle, to watch her while grazing. Having wandered far from home, they in due time found themselves reduced to want, and in danger of perishing from hunger. They consulted among themselves what should be done. One fixed on an expedient, it was this: to *kill the cow*, offer her in sacrifice to their god, and then eat her. The counsel appeared wise to them all, and the cow was accordingly slaughtered. When the affair became known, the brothers were highly commended for their piety, and canonized among the saints of high degree. But for the *sacrificing* of the cow, the act would have involved an unpardonable sin.

Poorneema, the time of the full moon.—“On this day the god Hunnoomunt became incarnate. He was born in the evening. The people assemble on this day at each other’s houses and there practise religious rites in honor of the goddess, or of some favorite deity.”

Shūnkūst Chūtoorūthee, the fourth day of the dark half of each month, on which ceremonies are performed for the averting of difficulties and troubles.—“On this day the people observe a fast to Gunputtee, whom they worship at evening. Having presented the accustomed offering of food, they invite and dine as many Brahmuns as they can (from the food offered in sacrifice). It must always be borne in mind that the Brahmun’s *mouth* is always

the way to the god's *belly*. On this day many make vows, that they may obtain a son." *Gunputtee*, which means lord of troops, or god of hosts, is a god very generally worshiped by all classes of people. He is represented as a short fat man, with the head of an elephant. He is the god of wisdom, and the remover of difficulties. Hence vows are made to him in cases of difficulty and distress ; as when a person has no male issue, &c. He is also invoked at the commencement of all undertakings ; at the opening of compositions, at the setting out on a journey, etc. etc. A Hindoo will not write a note of two sentences without commencing it with an invocation to Gunputtee. To gratify the whim of the natives in this thing, *Government* papers, documents, orders, and the like, are allowed by their English Governors, to commence with an invocation to a heathen deity.

Kalashtūmee, the eighth of the dark fortnight of the month.—“On this day the followers of the deity Kai Bhyraw (a form or manifestation of Shiva) fast, and during the night they worship the god”—that is, carouse “and feast.”

Shivaratha, the night of Shiva, which occurs on the 14th of the dark half of every month, but more especially observed on the 14th of the month Maghu. On this night, fasting, vigils, and other religious ceremonies are observed in honor of Shiva. The people (during the fast, it seems) eat fruit, parch-

ed corn, and the like. On this night the Shukta people worship the Shuktee, and feast." The origin of the observance of this night is given in a well known legend, thus : A hunter had climbed up a Bilina tree to observe a deer, which he was pursuing. During the whole night he shook down leaves upon a lingam, which lay hid underneath, and thus though unintentionally and ignorantly, he propitiated and won the heart of Shiva, who forthwith conferred Moksha on him, and ordered this night to be kept in commemoration of the pious deed. Moksha, that is, final and eternal beatitude, which means, in Hindooism, the deliverance of the soul from the body, its exemption from further migrations, and its complete absorption into the great Spirit of the universe.

If the reader will excuse the indelicacy, I will give him a word of explanation concerning the worship of the Shuktee by the Shuktas. The abominable sect of the Shuktas is the "secret society" alluded to in the commencement of the memoir, to which Babajee once belonged. Shuktee here means the phallic personification of the female as the counterpart of the lingam, or the phallic personification of Shiva. This sect, in Bombay, is said to amount to 500 persons, principally Brahmuns and natives of the higher castes. The meetings are secret, and their belief and observances little known among the common people. Here the members, of whatever order, carouse and debauch together without distinction

of caste. In defiance of all law and custom, they eat beef and drink brandy, professing no longer to be bound by the distinctions and usages of caste, or to be burdened by the rites and observances of their old system of belief. They say they worship in spirit, and hence call themselves *spiritual worshippers*. This sect, may not unlikely be taken as a specimen of what the nation would be, if, by any secular process, we were to take away the restraints which caste, and other usages of their religion, impose upon them, and were not to supply the place of these, with the salutary restraints of gospel morality.

Amawashya, the day of the new moon.—“On this day the people perform the *Shradha* in honor of deceased relatives. They invite a Brahmin in the name of their deceased relative; or if one family be too poor, two unite, feast him, make him a present, and then perform the ceremony of the *Shradha*.” The *Shradha* is a funeral ceremony, observed at various fixed periods, consisting of offerings with water and fire to the gods, and to the manes of the deceased; and gifts and food to the relatives present, and to the officiating Brahmuns. It is especially performed for a relative recently deceased; for three parental ancestors, or for all their ancestors collectively. The ceremony is regarded indispensable to secure the ascent and residence there of the soul of the departed into the world appropriated to the manes. There are many modes

of performing this ceremony; and many are its pretended purposes or objects.

WYSHAKH, April—May.

Tritiya, called *Akshya Tritiya*, which implies that the consequences of meritorious actions performed on this day are permanent.—“On this day, having performed the *Shradha* to deceased relatives, they give water pitchers to their friends. The women and children make presents, and give alms in honor of *Vishnoo*. Women sometimes make presents of water to the *Brahmuns*. This is also the anniversary of the incarnation of *Pursooram*. His birthday is accordingly celebrated. The women, likewise, on this day again perform the ceremony of throwing the *hullud koonkoon*, worshiping the *semen virile*,” &c, which belong to the monthly observance of this day.

Nurusiha, *Chaturudushee*, the lion-headed man, the fourth incarnation of *Vishnoo*, on the 14th day of the month.—“On the evening of this day, the people celebrate the birth of *Nurusiha* in the usual way.” That is, by mirth and licentiousness.

JYESHT, May—June.

Dūshūhara, the tenth day of the month; this is the day on which the *Gunga*, or *Ganges* descended from heaven to earth; and whoever bathes in the sacred stream on this day, is purified from ten vari-

eties of sin.—“On this day the people, according to their respective ability, invite Brahmuns to their houses, and worship them in honor of Vishnoo, distribute to them rice and fruits, and make presents as far as they are able.”

Wūtūsavitree, the worship of the goddess, or the divinity which is fancied to be in the sacred tree, when worship is paid to it.—“On this day married women worship the large Indian fig-tree, fast, give presents of fruits, sweetmeats, light dishes of food, articles of dress, decorations &c, to Brahmuns, and to one another; pilfer trifles, dispense charity as they are able, and on the next day feast.”

ASHADHU, *June—July.*

Akadūshee, the 11th day of the waxing or of the waning moon. The akadushee of this month is called the great akadushee, as ceremonies are performed on this day, which are not observed on the monthly akadushee.—“On this day the Hindoos for the most part feast. Festivities are held in honor of Vithoba, the great deity at Punderpoor. On the next day the people again feast.”

Poorneema, the time of the full moon.—“On this day every man worships his own gooroo. They also worship and feast sunyasees and religious mendicants.”

Amawashya, the time of the new moon. This is the *feast of lamps*.—“On this day the people col-

lect together, and bring out all their lamps, candlesticks, and lights of every description, light them up, and worship them ! Then they present offerings of food, &c. This done, they give the offerings to those whose business it is to trim and light lamps."

SHRAWAN, *July—August.*

Nāg Pūñchūmee, the fifth day of the first half of the month. Nag, a serpent.—"On this day all the people, men, women, and children, collect and worship the serpent. The women sing songs, and make mud images of the serpent, or draw figures of serpents on paper, and worship them. According to their ability, they feast Brahmuns and make them presents." I have twice witnessed this festival at Ahmednuggur. The singing, feasting, and merry-making were, as is usually the case, for the most part, beyond the ken of my observation. In the afternoon of this day, the whole population of the town, as one would suppose, leave their homes, and go into the fields in search of the holes of serpents. The whole immense plain, west of our house, as far as I could see, was but one moving mass of people coming and going. The chief object of worship on this day is the cobra copella. The hole of this venomous reptile is generally found in the large ant-hills, four or five feet high, which are met with in every part of the Deckan. The people seek out these holes, and there pay their stupid adorations to

the fearful reptile, who lives coiled in his burrow as insensible of the honor paid him, as the people who render it are insensible of the duty which they owe to the true God.

Poorneema, the day of the full moon.—“On this day the Brahmuns eat the punchaguvya, (the five sacred products of the cow, viz. the milk, the butter, curd, dung, &c,) make offerings, renew the sacred thread, feast one another, make presents, and tie an amulet to the arm, after having consecrated it to some god. This they do as a preventive against evil spirits. This day is also called *Narulee* (cocoa-nut day); because on this day the people go to the sea-shore, each person carrying a cocoa-nut; and having worshiped the sea, which at this season of the year is generally in awful commotion, throw in their cocoa-nut;” for the purpose of quieting its raging billows! The monsoon is now pronounced to be passed, and boats and native ships put out again to sea. This ceremony performed, presents are made to the Brahmuns.

Kinmashtūmee, the birth-day of Kṛishna, the eighth day of the waning moon.—“Kṛishna was born in the second watch of the night of this day. The Byragees and the Goojurs for the most part conduct the festivities of this occasion.” I witnessed a part of the disgusting ceremonies of this celebration about two years ago. I was stopping for the day at the small village of Choke. The day was

exceedingly rainy, and the low country in the Con-
oon was covered with mud and water. From an
early hour in the morning we had been disturbed
by the loud singing and the carousing of the natives.
I went out about eleven o'clock, to ascertain the
cause; and never did I witness a scene which made
me feel so much, that I was beholding the sports of
infernal spirits loosed from the pit. Some twenty or
thirty naked creatures were dancing in the mud,
having formed themselves in a circle before the im-
age of the abominable Krishna, singing the praises
of this, the vilest of their gods, in a voice, and with
a mien which would not do away one's first impres-
sion that they were from beneath. In this way,
different companies of the people spend the day.
Towards evening they assemble at the usual place of
concourse, put the image of Krishna in a palankeen
and carry him in procession about the village, and
finally bring him to a river, or some neighboring
pool of water, in which they throw him. The whole
scene of the procession is quite as disgusting as the
rites of the morning. Brahmuns danced naked be-
fore the procession, and the palankeen was accom-
panied and followed by a rabble of every caste, some
adoring the image, and others playing lascivious
pranks, and singing bawdy songs, which recount
the achievements of this notable god. Mrs. —, when
looking, from a distance at the Brahmuns' dancing
almost naked before their god, said she did not won-

der that Michal was disgusted when she saw her royal spouse dancing naked before the ark, if he resembled these Brahmuns. David, in what he did, in this instance acted, not unlikely, in conformity with an eastern custom.

Amavashya, the day of the new moon.—“On this day the people draw the figures of sixty-four yoginees, (female fiends or sprites,) make an entertainment, to which they invite a Brahmun and a married woman, and feast. On this day is also celebrated the pola festival, a festive day for cattle, on which bullocks are exempt from labor, fed with oil cake, variously daubed and decorated, paraded about the streets, and worshiped.” On this day, too, they observe the light food fast, and at night worship Shiva, and feast. There are many minor festivals in this month, as the worshipping of Parwuttee, on every Tuesday, by the young married girls, &c.

BHADRUPUD, *August—September.*

Tritiya Huitalika, the worship of the goddess on the 3d day.—“On this day the married women make sand images of Parwuttee, (the wife of Shiva,) and worship them, and fast. On the next day they cast away these images, and feast !”

Gūnash Chūtoorutee, the festival of the god Gunputtee, on the fourth lunar day.—“On this day the people make clay images of Gunputtee, feast, and make presents to the Brahmuns, as they are

able. Some people observe this day with great festivities. After a few days they cast these images into the water." This festival continues, in all, ten or fifteen days. Some retain and worship their image of Gunputtee but four or five days, others much longer. The casting the image into the water concludes the festival. The spirit of Gunputtee, they say, descends, and takes possession of the clay tabernacle which they have prepared; and while he deigns to favor them with his presence, they worship him, and honor his presence with all sorts of mirth and festivity. When he wishes to resume his seat among the gods, they take his image to the river side, or to the shore of the sea, or some body of water, and throw him in, knowing that he chooses to return through the medium of that "element." For this purpose, different companies may be seen daily, during the continuance of the festival, going in procession to the water side. The procession is as grand as it is possible for the parties to make it. The god is conveyed on a man's shoulder, or in a cart, or a carriage, or in a palankeen, or under a beautifully ornamented canopy, as the persons concerned are able. The equipage of the procession, and the bands of music, depend on the same circumstance. Most of these images are covered with tinsel, and cheap showy ornaments; and some of them are richly ornamented, and covered with an elegant dress. These, however, as far as they are

moveable, without defacing the image, are taken off before it is thrown into the water ; and other decorations are afterwards secured by the boys, who immediately wade or swim in, and rescue the sinking god ; and either drag him out whole, or break off a head, or an arm, or a foot, as they choose.

Rishi Pūnchūmee, the worship of saints, on the fifth day.—“On this day, all the women make the annual atonement. They go to the river, or to some pool of water, repeat charms, daub their bodies with the dung and urine of the cow, and bathe. They fast on this day, and feast on the next day.”

Sūptumee, the seventh lunar day of this month.—“On this day the people bring into their houses, with shoutings and the sound of musical instruments, metallic and earthen masks, and artificial faces prepared for their idol gods. On the next day they again perform the ceremony of inviting a Brahmun and a married woman, feast together, and afterwards worship them. This is a Brahmun festival.”

Waman Dwadoshee, the twelfth of the half month.—“On this day widows invite the young Brahmuns to dinner, in honor of the incarnation, Waman ; worship them, set before them the dinner, make them presents of clothes and small articles, and then feast themselves.” Feasts given to Brahmuns must be prepared by Brahmun cooks, and according to the rules of caste among the Brahmuns.

Aunt Chutoorudushee, the silken cord festival, in

honor of Vishnoo, on the fourteenth day of the month.—“On this day the people make the silken cord with fourteen knots. Supposing this to stand in the place of Vishnoo, they worship it according to the prescribed rules, and distribute presents, then invite Brahmuns to dine, make them presents according to their ability, and close the festival in telling stories.”

Prūtīpūda, the first day of the lunar fortnight.—“On this day commences the grand festival called *Petrū Pūkshā*—Petru, an ancestor, and Pukshu, a half month—which continues till the new moon, or about fifteen days. Having ascertained the day of the Pukshu (half month) on which their respective parents or ancestors died, they perform, for their benefit, and to their honor, the great Shrada. That is, they observe the principal festival to deceased relatives. On this occasion they invite as many Brahmuns as they are able to provide for, feast them, and make them presents.” Suppose the parent of one family died on the first day of our month June, and the parent of another family on the sixteenth of June, the two families in such a case would engage in the performance of the Shrada on the same day. Hence every family in the land is able, during, the half month, to fix on the anniversary of the death of their deceased relatives, to feast them on that day, and to make such presents to Brahmuns, and perform those

ceremonies which are deemed necessary, in order to enable them to retain their residence in heaven.

Chūtoorthee, the fourth day on which occurs the Bhuree Shradhu.—“On this day the people invite Brahmuns to their houses, and have the Shradhu performed for the benefit of such of their relatives as have died during the twelve months *preceding*.”

Anawasya, the day, of the new moon.—“On this day all the people are required, as far as their means will permit, to have the Shradhu performed again in behalf of their deceased ancestors.” Unfortunately for the Brahmuns, for whose benefit, no doubt, all these burdens are imposed, the people have become too poor to sustain many of these expensive exertions; and consequently their ‘poor deceased friends must suffer for it. I need not stop to point out to the intelligent reader the analogy which is here presented, and the many striking analogies which he will discover between Hindooism and Popery. The *heathenism* of Popery is a subject which deserves more attention in the controversy with the Romanists than it has hitherto received. In India we see, not only the *idolatry* of Popery, which is every where manifest, but we see its heathenism, in its conformity to Hindoo rites, superstitions, and prejudices.

ASHWIN, *September—October*.

Prutipuda, the 1st lunar day of the month.—

“On this day commences the festival of nine days and nights, when the worshipers of Parwuttee, (or Doorga, the wife of Shiva,) pay their adorations to that goddess. Having arranged, in their proper order, all the vessels and cooking-pots of the house, the family ornament them with garlands of flowers, and put lights in them. Some people fast also, on this occasion. There are great festivities on this day, at the residence of the goddess.”—The word which I have here translated the *residence* of the goddess, means a town or village where the goddess has appeared, or one which is devoted to her maintenance : in the same manner as Punderpoor is the residence of Vithoba, or any one of the numerous villages in the Deckan, whose revenue is devoted to the maintenance of some god, is the residence and the property of that deity. “This day is also called the *Dahitrū padūwa*, because sons on this day perform the ceremony of the Shradhu, for the benefit of their maternal grandfathers.” The people make images of the goddess, which they keep in their houses, and worship for nine days.

Pūnchūmee, the fifth day of the month.—“This day is called *Pūnchumee Lūlita* ; because on this day the people worship Lulita, a term which means a wanton woman, but is here pretended to be a name applicable to Parwuttee. The people, during the night, worship the image of Lulita, and give

presents, and feast Brahmuns, as they have the ability."

Ushtūmee, the eighth day of the lunar fortnight.—"During the night of this day, the people offer burnt-offerings to the goddess, in the place of her residence."

Dūsūra, the Doorga Pooja, on the 10th day of the month, the day on which Ram marched against Rawuna, king of Ceylon.—It is celebrated with great splendor and show. The images, mentioned above, as made nine days before, are now cast into the water.—"On this day, the people having performed the unction, bathe. The people, then, according to their occupation, respectively worship those things, by the aid of which they gain a livelihood, or enjoy pleasure; as their tools, instruments, papers, pen, ink, and table, palankeen, horses, &c. &c. Having feasted Brahmuns, friends, and relations, they perform, in a most pompous procession, the ceremony of the *Silunguna* (passing the borders, as described below). They then worship the thorn-tree, and return to their houses. The women then take the *Owalūnee*, a dish containing money and other articles for presents, and go about waving it, and singing, *Eda peda jao; Buleechu rajya howo*: that is,

All pain and affliction be gone—
Let the kingdom of Bullee come;

and then give presents to those for whom they are

intended." The ceremony of the Silunguna wears very much of a military character among the Mahrathas in the Deckan. The Mahrathas were from their origin a warlike people. Formerly, they always considered themselves in a state of war, which was their principal source of revenue. On the day of this festival, they prepared for their plundering excursions, by washing their horses, sacrificing to each a sheep, and sprinkling the blood, and eating the flesh. In one year, Sindia, then a Mahratha chief, is said to have slaughtered 12,000 sheep for this purpose. Brahmun chiefs, who are prohibited by their religious creed from taking life, were in the habit of giving their servants money for the purchase of sheep on this occasion. This was to foster a martial spirit. The festival, as now observed, is but a ceremony in imitation of the original one. The people are at present seen to go out into the fields in procession, to ride about, brandish their swords, and go through a mock fight; but it is not practised now as a preparation for war, as it once was.

Poorneema, the day of the full moon.—This festival is called the *Kojagur*.—"On the second watch of the night, they worship the goddess Lukshumee, the goddess of wealth; and then they make presents of light food, and milk, according to their ability, invite the people of their own caste, eat, and keep vigil." And it should be added, the night is spent

in festivity, and games of chance, in honor of Lukshumee.

Trüyodushee, the 13th day of the lunar fortnight.—“On this day the merchants and rich men invite the Brahmuns to their shops, and worship their wealth, and distribute coriander seed, and coarse sugar to others, and partake of the same themselves, and make presents according to their ability; distribute *pan* and *sooparee*, (the leaf and bedle nut,) and illuminate their houses and shops with lamps.”

Nürük Chätoordushee, the 14th, the day on which Vishnoo killed the demon Nuruk.—“Before sunrise on this day, the people anoint and bathe. They then eat light food, spend the day at play; invite their friends to dinner, and wave the *Owalunee*, as a charm to drive away evil spirits. At night they illuminate their houses, and display fireworks. This is the festival of the dewalee.” The dewalee continues for three days. This festival is perhaps the worst in the whole year. Gambling, revelry, debauchery, thieving, lying, roguery, and dissipation of every description are not only tolerated, but are esteemed praiseworthy on this day—and religious acts. And what is still more deplorable, it is said that the English Government, or at least some of their public functionaries, exercise a peculiar indulgence towards crimes which are committed on this day. This is, I fear, too true.

Amawashya, the day of the new moon.—This

is also a festival to Lukshumee.—“ On the evening of this day, tradesmen, bankers, &c, make an entertainment, worship gold, silver, and precious stones, and make presents to Brahmuns, and distribute pan and sooparee.”

KARTIK, October—November.

Prutipūda, the 1st day of the month.—“ This festival is called the buli prutipuda, on which they invite friends, and relatives to dine, give presents according to their ability, and wave the owalunee.”

Dwitiya, the 2nd lunar day, on which brothers and sisters dress up, and worship each other. Our Brahmun however, only says—“ On this day *sisters* invite their brothers to dine, anoint, and bathe, wave the owalunee, and give the present. This is the last day of the dewalee.”

Dwadushee, the twelfth day.—“ On which is the marriage of the toolsee-tree (or shrub). All the people on this day marry, in due form, the toolsee and Ball Krishna, give presents to Brahmuns, and throw about crackers.” The toolsee is the sacred tree which is reared with great care, and may be seen near the door of almost every native house. Near the tree is always deposited a little smooth black stone, called the shalagram. The origin of the tree, the stone, and of the festival connected with them, is, according to the story, as follows : Ball Krishna had fallen in love with some pretty goddess ; but

not being able to obtain the object of his passion, he fixed on an expedient that he might spend his life in the presence of his beloved, though he might not lawfully marry her. He struck her with his magic wand, and transformed her into a tree, to which he gave the name of toolsee, and ordered that this tree should be for ever worshiped. Or as others say, she, in self-defence, invoked the help of one of the gods who thus transformed her. He converted himself also into a small, smooth stone, which he directed should always be placed by the side of the toolsee, that he might for ever enjoy her presence; and further ordained, that his union with the goddess should be commemorated yearly, by *marrying the stone and the tree*. Hence these are formally married once a year.

Poorneema, the day of the full moon.—“On this day the people place lamps and lights on the lamp-pillar which stands in front of the temple of Shiva, or by the sea-shore, or near the Ganges, or any sacred stream;” and make an illumination.

Ushtumee, the eighth day of the month.—“On which the people worship Bhyroba.”

MARGU, *November—December*.

Prutipuda, on the first day.—“This festival is called the little dewalee; on which they give oil-cake and the like, to the larger bullocks. The people assemble at some common place of concourse, and

cause the bullocks, by means of irritation, or otherwise, to make them sport."

Skustree, the sixth day; a festival to Khundoba;—"On which they worship the goddess, and close their festivities by feasting, and making presents to Brahmuns; and they wave the toolsee in honor of Khundoba," placed in a dish with coconut and saffron.

Chutoortee, the fourteenth day.—"This is the birth day of *Duttatrya*, (a form of Shiva,) on which the people celebrate the event of his incarnation, by feasting and distributing presents to Brahmuns."

POUSHU, *December—January.*

Poarneema, the full moon.—"On this day the people worship, in due form, the goddess Doorga, the wife of Shiva. They ought (according to their rites) to present in offering to the goddess sixty kinds of vegetables. But they present only as many as they can obtain. This is the period when the sun passes from Sagittarius to Capricornus. On this day all the people bathe in the sea, and give a plate of teel seed, sesanum, from which oil is extracted, to the Brahmuns. At the time of bathing they rub their bodies with teel seed. After dinner they distribute teel seed to their friends and relatives. The women, on the preceding day, perform the Bhogee, (i. e. presenting betle nut, with light articles of food and spicery to Brahmuns,) and they steal rice plants and

sugar cane from each other, throw the *hullud* koon-koon into the laps of pregnant women, and then they feast."

MAGH, *January—February.*

Pūnchūmee, the fifth day—"called the saffron Pūnchumee, because on this day the people invite their friends and relatives to dine, and having prepared the yellow paint, throw it on the clothes of all they meet." This day commences a series of holy days, which continues till the new moon of the next month, and closes with the Holee.

Sūptūmee, the seventeenth day—called the Car Suptumee, because on that day the sun seats himself on his car, which is drawn by horses. The people on this day worship the sun."

Chutoortee, called the great night of Shiva—"The people fast in honor of Shiva, and at night they worship him, and spend the night in festivities. On the next day they feast and rejoice."

PHALUGOON, *February—March.*

Poorneema, the day of full moon.—This is the festival of the Holee, generally called the Shimgah. If the village be small, they prepare but one Holee—if large, several. The Holee is a pile of wood, or of cow dung. At the close of the festival the villager, to whom the honor belongs, brings polee, a kind of cake, from his house, sets fire to the pile, worships it, presents an offering, and throws the polee on the burning pile. Then all the people cast on polee.

The people also build private piles at their own houses, set them on fire, worship them, throw on cocoa-nuts, and perform the Bomba." The Bomba is the cry made by bellowing, and at the same time beating the mouth with the palm of the hand. It is the cry of distress except during this festival, when it is made for amusement. This festival is second in vileness to none, unless we except the Dewalee. Last year I thought it to be the worst of the two. All classes of people participate in it. It is almost impossible to retain a person of any caste in service during these days. All seem infatuated. During the last four days of the Shimgah, the people carouse and debauch both night and day. Processions may be seen at all times of the day, parading through the streets, disguised with masks, dressed in the most grotesque manner, and their bodies and faces painted and besmeared with red or yellow powder. They throw yellow dye on each other, bellow through the streets as before described, play the buffoon, and outrage all shame and decency. On the last day of this festival the women amuse themselves in the streets by throwing mud and dirt at each other.

At the time of the Shimgah, last year, I was at Mahabulishwur Hills. The great day of the festival occurred on Sunday. As I was returning from church, I met a native going towards the village, naked, painted, and spotted, to represent a leopard. A few hours after, a company of natives came to

our door to ask the Shingah *present*. On looking out, a scene, such as I never beheld before, presented itself. The pit, thought I, has surely now been disgorged of its inmates. The most of this band were naked, and painted in the most hideous manner. Some were on all-four, painted in representation of wild beasts; some wore masks; others were dragging ponderous chains; and all running, dancing, and howling most infernally. One or two had their naked bodies and limbs painted and variegated, representing tigers, with great chains about their necks, which were held by their keepers, about whom they clanked their chains, and gnashed their teeth. It is a practice among too many Europeans to look on, and laugh at such buffoonery, and make the actors presents. It is in consequence of this practice, I have been told, that the Shingah has become a season of more foolery and dissipation than it formerly was. I have observed, not only here, but in Ahmednuggur, that the main object of these vile companies is to visit the houses of Europeans, and there to exhibit their choicest feats. Nor is this all. Both on this occasion, and on that of the Taboot, a Mussulman festival, many Europeans actually contribute beforehand, to enable the parties to get up the fete. In one instance, I knew the officers of a regiment to fix on the plan (that there might be an equality) of giving, for this purpose, one day's pay, which, in the case of an ensign or cadet, would be

six rupees, or three dollars; and in the case of a colonel, five, and in some instances, ten times as much.

Towards the evening of the same day, another company appeared before my house. These excited feelings far more painful than those in the morning had done. Those had excited my compassion. I pitied them as poor deluded creatures, who had seldom, if ever, heard of a "more excellent way" of worshipping God. They were strangers to me. But these were no other than *the older boys of my school*. For several days previous, I had taken much pains to instruct them in reference to the folly of the Shingá. The whole population were beginning to be infatuated with the Shingá mania; and I had very particularly pointed out to them the frivolity and the wickedness of such observances, urging them, at the same time, by my wishes on the subject, and by their own interest. I failed, however, as the event would seem to show, to convince them even that such exhibitions would be displeasing to me. They were required to come with their teacher, to my house, on the afternoon of a Sunday, to be catechised, and to receive religious instruction. The teacher came at the appointed hour, as usual. I asked him where his scholars were? He said they were near, and he would call them if I wished. Suspecting nothing, I told him to do so; when, to my no small astonishment, they

rushed out from a neighboring jungle, transformed into demons. Some were naked, and painted to resemble ferocious beasts; others were clad in the most fantastic style. One, the best scholar in school, who had for some time past distinguished himself in his Scripture lessons, was the leader of the party. He had his body bound about with the skins of wild beasts; and from the ends of these were suspended a great number of bells, some as large as cow-bells, which rung at every step. Fain would I have believed that these were not the boys to whom I had, from day to day, been teaching catechisms, hymns, and the commandments of the one living and true God. I do not suppose they came in defiance, to do violence to the feelings with which they ought to have known I regarded the Sabbath, or to show their contempt of what I had said in reference to the Shimgah. I suppose it to have been no more than an illustration of the utter heedlessness with which they had heard what I had said to them. The Shimgah happened to occur on that day, and they probably only thought to get a present from me, or from some one who would look at their fooleries.

The origin of this festival, like the origin of most of Hindoo holy days, is involved in obscurity. In general no one can guess their origin, from the contradictory accounts which are given of them by the natives. I have heard two accounts of the origin of the Shimgah; either of which *may* have

given rise to some part of the observances. One is, that a certain king in a rage, murdered his wife, and afterwards burnt her ; and hence arose the custom of yearly erecting and burning the pile. The other story is, that the daughter of a king one day threw herself into the fire, when the father, on beholding it from a distance, ran to rescue her, crying out for help, and at the same time beating his mouth with his hand. Hence originated the burning of the pile in commemoration of her tragic death, and the beating the mouth with the hand in imitation of the distressed father.

I witnessed an instance of the celebration of this festival, a few days before leaving Bombay, which may be taken as a *European improvement* of its observance. As I was passing along the street one day, I saw a large concourse of people collected about the house of a rich native. Presuming they were engaged in some shimgah performance, I turned aside to see what it was ; and was not a little amused at the character of the exhibition. Several natives were clad in the garb, and were mimicking the habits of Europeans. Some as military officers, some as soldiers and servants, and others as gentlemen and ladies. The latter performed a European dance, greatly to the amusement of their fellows. Native men and women are never seen dancing together in India. Dancing for amusement, is performed only by women of ill fame, who follow this as their pro-

fession, and dance only for pay. The promiscuous dancing of the two sexes, in the manner of Europeans, affords the natives a subject of much ridicule, and, not unlikely, of contempt. In some parts of the east, European ladies will not be seen dancing in public on this account.

Prutipuda.—"This festival is called bhoolwadu; on which the people throw dust at each other, bathe, feast, throw the red powder, dance, play, exhibit shows, witness the feats of jugglers, the tricks of conjurers," &c, &c.

Tritiya.—"On this day the people prepare the solution of cow's dung, and throw it on each other."

Chutoortee.—"On this day is the radu festival, on which the people dig large holes in the ground, eight or ten feet deep, in which they pour in water, and make mud. They then dive into them, scuffle, jump about, and dance. Afterwards they bathe and feast."

Pūnchūmee.—"On this day the people invite their relatives and friends to dine, prepare the dye, dance, and throw it on each other. Hence this day is called the Rung Punchumee (from Rung, color). Particular ceremonies are commanded to be performed on each month, as the sun enters each sign of the zodiac."

It will be seen from the above list, that the number of Hindoo festivals, amount in all to one hundred and thirty-four; or, if we include the monthly

observance of the sun's passing from one sign of the zodiac to another, (only one of which I have numbered,) we have one hundred and forty-five. That is, ten which occur monthly, and twenty-five anniversaries. And if we would know how large a portion of the Hindoo's time may be consumed in religious observances, or in rites in some way imposed by their religion, we must wade through two of three other catalogues, as tedious perhaps as the one we have just closed. I mean, of the observances on account of births, marriages, and deaths. From the first embryo existence of the child, till he is consigned to his mother earth, there is probably not a month, perhaps not a week, in which it is not required that some ceremony be performed, when a Brahmun must be called, and presents given. Nor do these vultures yield their prey to death. His manes must be feasted, through a Brahmun's mouth; and offerings be made for his benefit, through a Brahmun's hand.

CHAPTER II.

Holy places in India. Their influence on the people. How kept in character.

Holy places in India are almost innumerable. To an ignorant and self-righteous people, the idea

of a pilgrimage is extremely fascinating, and the subtle priest is not slow to turn this principle of human nature to his own account. There is scarcely a feature in the Hindoo religion, which exhibits more Brahminical duplicity, or more popular credulity and infatuation, than the practice of pilgrimage. Not content with the heavy burdens, which he has imposed on the people, in the observance of so many holy days, and in the endless train of ceremonies, at births, marriages, and funerals, Satan has devised the still more expensive, and ruinous practice of pilgrimage. For the sake of an illustration, I will suppose a case : similar to which some thousands doubtless occur in India every year.

A family, consisting of father and mother, two aged grandparents, and seven children, live in a country village near Bombay. From year to year they have cultivated their rice fields, labored hard, and lived in comparative comfort. But instigated by some Brahmun, who perhaps had no other design than to secure a fee for consulting the stars, to determine an auspicious day for starting, the father begins to talk of a pilgrimage to Kashee (Benares). All take fire at the happy thought. Their neighbors applaud or envy ; the children are pleased with the novelty of the adventure ; the father sees himself returned from Kashee, a saint receiving the prostrations of his neighbors ; the mother participates in the common joy, and only looks sad, and frets, when

told that she must remain behind ; and the aged pair bless the gods, that their days may terminate so happily. They hope to behold the holy city, to bathe in the sacred river, and die on its banks. The farm is mortgaged ; the oxen and only cow, are sold ; a pittance of money is collected, at the expense of the family ; a tattoo (small horse) is purchased, and the necessary accompaniments for the journey ; an auspicious day is fixed by the Brahmun, the due ceremonies performed, and the father, grandparents, two sons, and a daughter, leave their comfortable home, and commence a journey of three months to Benares, at the rate of ten miles a day. One bears before the little company, a flag of a reddish orange color suspended on a bamboo ; another carries a tomtom, or some rude instrument of music ; the decrepit old man hobbles on with his staff, scarcely able to bear his own burden, the old woman is seen riding astride the tattoo, on whose back is first placed a broad pack saddle, then a bag containing the food and household furniture of the company, and over this the beds, or rather mats of the whole family. Each person carries a bundle, containing his clothes, cooking-pot, hooker and tobacco.

Thus accoutred, they are soon recognised as pilgrims, and joined by other companies, who are traveling the same way, and for the same purpose. Unskilled in the dark wiles of older pilgrims and mendicants, they hail them as companions of the

road, and congratulate themselves on so auspicious an event. One band after another join them, till they amount to a caravan of some hundreds. Among these are some of the most arch villains which India affords. They are clad in the habit of devotees; their oily hair is sprinkled with ashes, and their faces, and part of the body covered with the sacred red powder. Their lips drop honey, but gall is in their hearts. Our pilgrims only dream of the happy consummation of their wishes, and look to their saintly companions as their guides and protectors. They hoist more flags, beat louder the tomtoms, turn aside to see every holy place, and to worship every strange god on the road; go on merrily during the day, carouse, dance, tell stories, and sing bawdy songs in the evening; and at night herd together, men and women, married and unmarried, shameless as so many cattle. Any restraints of delicacy which might once have existed in the young female, is now broken down. Not a month has elapsed, when our pilgrims find their pittance of money is exhausted. The ghostly rogues have filched away their last pice. But they are comforted with the very consolatory assurance, that these privations to which they must now be subjected, will only enhance the merit of their pilgrimage. An expedient is fixed on, for the supply of the future wants of the caravan. The veneration which they feel for the character of the devotees, and the meritorious end which they pro-

pose, quiet all misgivings as to the *means* to be employed. Hence they sometimes beg, as poor and pious pilgrims; and sometimes assuming a more hostile appearance, they enter a village, in a body, and *demand* whatever they require. One beats his breast with his fist, or cuts his flesh with a knife, to terrify the poor villagers by his streaming blood. Another threatens to cut his throat, or to beat out his own brains, invoking vengeance on the man who refuses to comply with his demands. The poor, superstitious creature believes, should he suffer the devotee to kill himself, that he should not only be accountable for the shedding of blood, but the spirit of the devotee would haunt and torment him all his life.

The company move on, sometimes, in distress for bread, in almost a continual war among themselves, and oftentimes are as the devouring locust to the villagers. The tattoo becomes lame, and can no longer carry his burden; the old man is sick, and the two sons have now become so inured to profligacy, that they neither pity nor relieve their friends;—I need not say what the daughter is. But a new disaster awaits them. They are attacked at night by a band of marauders, with which this part of the country is always infested. Resistance is useless; some resist, and are maimed or killed. The Bheels, as they are called, pillage their luggage, take their cooking pots, drive off their tat-

toos, and bullocks, and strip them of every thing which is worth conveying away. One of the sons is killed, and the father maimed. A long delay follows, during which every possible means is resorted to for the recovery, or the replacing of the lost goods.

Our pilgrims, reduced to a state of abject beggary, now proceed. But the aged pair cannot travel. They stop in a wretched shed, and after many days of pain and suffering for the bare necessities of life, the grandmother dies. Then follows a tumult about her burial. The villagers refuse to bury her without a reward, and they will not believe the son has no money. The Pariahs, (men of very low caste, who are obliged to clear away nuisances,) are at length forced to take her away. They again join the caravan, and, after a journey of more than five months, they arrive in sight of the Holy City. Their countenances light up with joy as they behold the lofty spires of the temples, and see multitude after multitude descend the sacred steps into the Ganges. They follow on, and bathe in the holy stream. But, alas ! what are they to do ? They have no money, and no one cares for them. They cannot even get a shed where they can place the poor decrepit old man, or find a night's repose. The holy Brahmms of the far famed Kashee, from whose very touch they thought to derive holiness, will not look at them. They have no money. The father in sullen silence says, "It is fate." The daughter is decoyed

away by a young Brahmun, and is seen no more. The father says, "It is fate." The ungovernable son has scarcely seen his father since their arrival, and now he has joined a band of strolling players, and gone to Calcutta. The father says "It is fate," and nothing can be done. The enfeebled old man fast declines, and will soon finish a miserable existence. His son becomes impatient, and determines to return to his once comfortable home. The old man cannot move, and begs his son not to forsake him, or force him away. He entreats that he may be allowed to die in sight of the sacred river. A council is called, and it is determined that the old man be carried to the river, be bathed in the holy water, then laid on the bank and have his mouth, nose and ears filled with mud, and be left there to die. The advice is followed, and the miserable son now sets his face towards home, with no other consolation than that he has performed a meritorious act in helping his father to die by the Ganges. Dying here is considered by the Hindoo one of the greatest blessings he can enjoy. Of our pilgrim family, the father only returns. He subsists on his way by begging; and, after an absence of ten months, arrives at his former dwelling. But how changed! Strangers occupy it. His wife had been unable to cultivate the farm; two of his children had sickened and died; and after struggling with poverty and sufferings a few months, she eloped with a stranger, and no other ac-

count could be heard, but that she had "gone beyond the Ghauts."

Such, in its general features, may be taken as a specimen of the incalculable misery inflicted on the Hindoos by long pilgrimages. If the distance be short, the results are consequently less disastrous. They who have read the disgusting accounts of pilgrimages to Jugunath, "of the roads for fifty miles being marked by the skulls of those who have perished on the way;" and of the thousands who are left to die on the banks of the Ganges; and they who will take the pains to calculate what must be the probable consequences of a company of people, both poor and unprincipled, leaving their houses for nearly a year; traveling across the country, and visiting the central points of iniquity in India; will not think the picture which I have drawn, to exceed the original. The same may be said of a man who has made a pilgrimage to Benares, as is said of a pilgrim from Mecca: "Never believe a man who has been to Mecca once; if he has been twice, look out for your pockets; if three times, look out for your throat."

The principal holy places in India, as I have intimated, are Benares, Jugunath, and Rameshwur. These are places of general celebrity. People from all parts of the country resort thither; and I know not that the people of one part of India regard them as more sacred than the people of the opposite part do.

There are a great number of other places which are held in high estimation, in certain natural divisions of the country, as Pundurpoor, and Trimbuck, in the Deckan; and there are a still greater number, which are held as very sacred by the people of the neighborhood, but are little known abroad. I shall here confine myself to the sacred places in the Deckan; and of these, I shall not speak particularly of any, except those I have visited. Pundurpoor, Trimbuck, and Naassic Jejury, Toka, Pyton, and Mahabuleshwur, are the principal. Wazree Bacc, in the Northern Concon, is a place of much resort.

I visited Pundurpoor in the year 1834. This may be regarded as the grand emporium of Satan's dominion in the Deckan. People from all quarters, are constantly crowding to this place, to worship the renowned Vithoba, who is said to be the same with Krishna. Pundurpoor is his residence. The image of this god is the object of the pilgrimage. By what means he has acquired so much celebrity, is difficult to say; though it cannot be doubted, that it has been brought about by the dexterous management of those interested. The proprietors of the temple are now said to amount to two hundred Brahminical families. Wonderful stories are of course told of the miracles which have been performed by Vithoba, at this place. No pains are spared to keep up the sanctity of the temple. For this purpose a book is kept in circulation at Pundurpoor, which contains

the astonishing feats of the god. The image is said, at certain times, to move; has been heard to speak, and, in case of danger, to assume a menacing attitude, and to frighten off an enemy. A story is told, and believed, of course, by all who hear it; (for there is nothing except the *truth*, which the Hindoos will not believe, however absurd it may be)—a story is told, that, at some former period, a company of Moguls, when making conquests in the Deckan, came to Pundurpoor, in order to violate the temple, and destroy the idol. But on approaching the god, and looking him in the face, they were awed at his visage. He began to assume the most terrific appearance. The sturdy Moguls were affrighted. The vital fluid congealed in their veins; their joints trembled; their knees smote together; they became as dead men, and were happy to make their retreat; and never afterwards attempted to disturb the great and terrible Vithoba.

In this way the character of the god is supported. And in a similar way the reputation of holy places is sustained. The objects of this deception are, pride, avarice, and licentiousness. There are connected with the temple a great number of Brahmuns, besides the owners of it, who derive their subsistence, as well as gratify their pride and their passions, by means of the revenue of the temple. There are also connected with all these large establishments, a great number of prostitutes and

servants. All these are interested to keep up the reputation of their respective temples abroad, and to draw thither pilgrims. The prosperity of the several parts of the establishment depend very much on the presence, and on the money of strangers. No European eye may penetrate into the interior of these haunts of vice. He may not so much as see the image of the god. I was permitted to see, from the top of a neighboring building, some parts of the inside of the temple at Pundurpoor; but could not look into the most holy place, where sits the god. Nor are Hindoos of low caste ever permitted to enter the temple, or to see the object of their adoration. They worship without, and deposit an offering of money at the foot of the steps which lead up to the outer gate. I am unable, from the nature of the case, to state what are the profits of this establishment to its proprietors, or by what means the whole revenue is obtained. I am aware, however, of two sources from which a large income is doubtless realized annually. Every pilgrim is required to bathe at a certain spot; for which privilege he pays a specified sum. And he is also required to make an offering of money, food, and the like, at the temple. If we may judge, on this subject, from the immense multitudes of people who flock to this place from all parts of the country; from the well-known avarice and duplicity of those whose interest it is to impose on the pilgrims; and from the credulity of those

who resort to such places, we may infer, without much apprehension of belying the parties, that the poor pilgrims in general are not likely to have the happiness of being told that the measure of their righteousness is full, till their whole stock of money is expended: and hence a great amount must be received by the Brahmuns who keep up the establishment.

Pilgrimages are made to Pundurpoor at all seasons of the year; yet there is a particular season when they are regarded as peculiarly efficacious, and all who can, visit the place at this time. Pundurpoor is still a prosperous town; though much inferior to what it once was. Formerly it was a favorite residence of the Peshwa, and of the principal personages of the Mahratha court. Its very dust is accounted holy. As I was approaching at some miles distant, a pilgrim, who was returning, to show the complacency which he felt at my inquiries about Pundurpoor, offered me some of its holy dust. He doubtless supposed this would be very gratifying to me. The Brahmuns assert that the lands about it are so holy, that no grain will grow on them, and that they produce nothing but a consecrated shrub. Here is an enormous car for the god Vithoba, in which he is seated annually, and drawn by men through the streets in the same manner as Jugunath is, on the other side of India. The car is thirty feet high, twelve square, and consists of three stories:

Jejury is also a holy place of much celebrity, twenty-four miles south of Poona. This is a very rich establishment, and, if possible, surpasses Pundurpoor as a haunt of vice. The temple, which is dedicated to Khundoba, (an incarnation of Shiva,) has an income of 60,000 rupees (\$30,000) annually. And what is particularly disgraceful to Christianity, two-thirds of this immense revenue is derived from the British Government. Not directly, I believe, like the sums which are actually paid out of the government treasury, for the support of some other temples which I shall hereafter mention, but by means of the rents of houses and lands, which are allowed to be appropriated to this purpose. The god has horses and elephants kept for him; and he, with his reputed spouse, is daily bathed in rose and Ganges water. The latter is brought over land, a distance of more than a thousand miles. They are also perfumed with the otto of roses, and decorated with gems. It is said there are at present a hundred male, and two hundred female prostitutes here. It is stated, on good authority, that there were attached to this temple, in 1792, "two hundred and fifty dancing-girls," who are of the last mentioned class, "and Brahmuns and beggars innumerable." The dancing girls are probably not a source of expense, but of revenue to the establishment. The two hundred females above mentioned, are called *the wives of the god*. Mothers devote their daughters to the

god from their infancy, and when the girls arrive at a marriageable age, they are wedded to the deity, and afterwards reside at the temple and live for the god, and may not marry a mortal. What say you, Christian parents, to this? Is it hard, is it wrong, is it too much that *your* God has required that you set apart your children to his service? Heathen parents have set you an example.

The temple at Jejury has a magnificent appearance from a distance, as you look over the extended plain on your approach. It is built of fine stone, and situated on a high hill in a beautiful country. The access is from the north by broad flights of stone steps, which are illuminated of a night, by lamps attached to stone pillars, and forming rude chandeliers. There is almost a continuous row of beggars seated on each side of the steps. These have congregated here from all parts of the country, for the double purpose of being at a holy place, and of begging from the numerous pilgrims. Some of them are really objects of charity, and tolerably modest in their applications; others are sturdy beggars, and impudent beyond endurance. The whole summit of the hill, consisting of an acre or two of ground, is covered with the temple and its buildings. In front of the temple is a favorite spot among the Mahrathas, for performing the ceremony of *swing-ing*. The post is kept constantly standing. I had scarcely entered the temple, when I was assailed by

the Brahmuns on all sides, for presents in behalf of the god ; and I am sorry to add, that they adduced the example of Europeans, as a principal argument why I should give them money. When will Christians cease to abet and support idolatry ?

Nassic and Trimbuck-eshwur are two holy places in the vicinity of each other, and about ninety miles north of Poona. Nassic is famous as the seat of Brahminical learning in the west of India, and perhaps in no place this side of Benares are the Brahmuns so haughty and impudent, or so much opposed to the introduction of Christianity. It is a place of pilgrimage for the people of a large extent of country. A *great* pilgrimage occurs here once in twelve years, when the concourse of people is enormous. The cholera, which is almost a constant attendant on such occasions, generally breaks out among the wretched multitude who assemble at this place, and sweeps off, as with the besom of destruction, thousands, and sometimes tens of thousands, of these deluded pilgrims. It may seem strange, and strange indeed it is, that so marked a judgment as this does not arrest their attention, and lead them to search for the cause. But neither judgments nor mercies seem to have any such influence among the Hindoos.

The following anecdote will show to what vile subterfuges the Brahmuns will resort, rather than acknowledge, or allow the people to acknowledge, the

hand of God either in his blessings or in his chastisements. In the year 1826, the Rev. Gordon Hall visited Nassic, at the time of the last great pilgrimage. He preached the gospel to multitudes, and distributed a great number of tracts and portions of the Scriptures. The concourse of people on this occasion was innumerable. Every house was filled, every temple and shed occupied, and every street crowded. Thousands could find no shelter. They were exposed to the heat by day, and to the chilling air by night. Such a multitude, badly fed, badly housed, and naturally filthy, but now from necessity ten times more so, afforded the proper materials for the raging of the cholera. It commenced its havoc, and before Mr. Hall left the place, multitudes were swept off daily. But how did it affect this deluded people? Did they not see the hand of Divine displeasure in it? No: it was only made the occasion of blinding their eyes and hardening their hearts still more. When the people cried—not to God, but to the Brahmuns for help, because of their sore affliction, mark the wiles of Satan! These subtle priests, in the same quiet, significant way by which they are accustomed to accomplish their purposes, inquired if there were not a cause which had brought the vindictive demon (as they esteem the Cholera) among them at that time—if there were not some grievous sin among them which had displeased the gods? The people were aware of no

such cause. "Have you not," continued the Brahmuns, "listened to a man of another religion, and taken books from him?" This was enough. The cause of all their calamities was apparent, and they only needed to be told what they could do. The answer was ready: "Go," said the Brahmuns, "and collect all those books and burn them." It was done, and after a few days the plague was stayed. That is, the time of the pilgrimage elapsed, and the pilgrims evacuated the place, as the Brahmuns foresaw they would. The fuel being removed, the fire was extinguished.

These particulars were related to me by a Brahmun from Nassic about a year ago. He did not know, however, that the missionary was Mr. Hall, or that he was of the American Mission. I have applied the anecdote to Mr. H. because the date agrees, and no other missionary visited Nassic near that time.

Trimbuck-eshwur is a sacred place within a few miles of Nassic. The two places, in respect to pilgrimages, may be regarded as one. Both are renowned as favorite residences of Mahadeo, (Shiva). Trimbuck (eshwur is but a suffix, meaning God) derives its sanctity chiefly from its location at the source of the sacred river Godavery, the Ganges of the Deekan. Every river of any magnitude is esteemed sacred, and the place where it rises is holy ground. There is also at Trimbuck a hill which is

declared to be the very *head* of Mahadeo. It has been asserted, and of course believed, that if any one should dare ascend this hill, he would instantly "be reduced to ashes," by the fire issuing from the head of the deity. This has proved quite enough to secure the sanctity of the spot. The spell was, however, broken about two years ago, by Captain S——, deputy surveyor general of the Deckan. He visited this place in the discharge of his official duty, and ordered his flag-staff to be erected, and his tent to be pitched on the summit of this hill. Terrified by the well known predictions of the Brahmuns, his servants dared not obey the order. The command was renewed, and the men, foreseeing the displeasure of the officer, in case of disobedience, said, "It is our fate," and then attempted the awful ascent. To their utter astonishment they were in a few moments at the top of the hill, and *all live men*. Captain S—— left his flag-staff standing on the hill, as a memorial of his triumph over an inveterate superstition of the Hindoos. The religious establishment at Trimbuck is said to receive from government 6000 rupees annually.

Toka and Pyton are towns on the Godavery river, and on this account are regarded sacred places. Pilgrimages are made to these places by the people of their vicinity. Toka is a very favorite resort for Brahmuns, it being a town which on some former occasion was given as a present to them. Pyton is

held sacred as a place of pilgrimage. Mahabulishwur is a place of resort for pilgrims. It is sacred to Mahadeo, and is also the source of the river Krishna, and is the supposed source of four other rivers. The Krishna is said to issue here from the mouth of a cow. This is true, but the cow is of *stone*. There are a great number of holy places of minor importance in western India, which need not here be mentioned. They are frequented by neighboring villagers, but are little known abroad. In this list I might enumerate several Muhummudan tombs, as well as the monuments over the graves of some Englishmen, which are worshiped by the Hindoos.

I cannot close this chapter, which introduces the reader so much into the penetralia of Hindooism, without adverting more particularly to the *means* which are adopted to keep up the character of these holy places. I shall here introduce a few extracts from the writings of the Abbe Dubois, for the double purpose of confirming what I have already said, and developing the arts and expedients to which the priests resort, in order to sustain the sacred character of these places. The Abbe may perhaps be quoted on such subjects, with more confidence than any writer on Hindoo customs and superstitions. While I have full confidence in the facts which he states, let it not be supposed that I admit the *conclusion*, which, in one of his late works, he has drawn from his premises. He knew better than any man how

corrupt Hindooism is, and how vile is the character of the Hindoos ; and hence he drew the conclusion that the Hindoos *cannot be converted*. This we cannot for a moment allow ; for the power is of God. I do not, however, think that Dubois did, as he is accused, altogether lose sight of the Divine influence in his views of the conversion of India. His opinion was that the day of deliverance for poor India has gone by ; and that, on account of her idolatries, and abominations, and grievous rebellions against God, she is given over to hardness of heart, and blindness of mind, that she may believe a lie.

In his enumeration of the various methods which the Brahmuns, and other interested persons adopt, to sustain the reputation of the temples at these holy places, and in consequence to support the sanctity of their own characters, and to secure their temporal interests, he says :

“ Next to the sacrificers, the most important persons about the temple are the dancing-girls, who call themselves *deva-dasi*, servants or slaves of the gods ; but they are known to the public, by the coarser name of strumpets. Their profession, indeed, requires of them to be open to the embraces of persons of all castes ; and, although originally they appear to have been intended for the gratification of the Brahmuns only, they are now obliged to extend their favors to all who solicit them.

"Such are the loose females who are consecrated in a special manner to the worship of the gods of India. Every temple, according to its size, entertains a band of them, to the number of eight, twelve, or more. The service they perform, consists of dancing and singing. The first they execute with grace, though with lascivious attitudes and motions. Their chanting is generally confined to the obscene songs which relate to some circumstance or other of the licentious lives of their gods.

"They perform their religious duties at the temple to which they belong, twice a day, morning and evening. They are also obliged to assist at all the public ceremonies, which they enliven with their dance and merry song. As soon as their public business is over, they open their cells of infamy, and frequently convert the temple itself into a stew.

"They are bred to this profligate life from their infancy. They are taken from any caste, and are frequently of respectable birth. It is nothing uncommon to hear of pregnant women, in the belief that it will tend to their happy delivery, making a vow, with the consent of their husbands, to devote the child then in the womb, if it should turn out a girl, to the service of the pagoda. And, in doing so, they imagine they are performing a meritorious duty. The infamous life to which the daughter is destined brings no disgrace on the family.

"These prostitutes are the only females in India

who may learn to read, to sing, and to dance. Such accomplishments belong to them exclusively, and are, for that reason, held by the rest of the sex in such abhorrence, that every virtuous woman would consider the mention of them as an affront.

"These performers are supported out of the revenues of the temple, of which they receive a considerable share. But their dissolute profession is still more productive. In order to stimulate more briskly the passion, which their lewd employment is intended to gratify, they have recourse to the same artifices as are used by persons of their sex and calling in other countries. Perfumes, elegant and attractive attire, particularly of the head, sweet-scented flowers, intertwined with exquisite art about their beautiful hair, multitudes of ornamental trinkets, adapted with infinite taste to the different parts of the body, a graceful carriage and measured step, indicating luxurious delight; such are the allurements and the charms which these enchanting syrens display to accomplish their seductive designs.

"From infancy they are instructed in the various modes of kindling the fire of voluptuousness in the coldest hearts; and they well know how to vary their arts, and adapt them to the particular disposition of those whom they wish to seduce."

It is shocking to every sense of modesty to look at the figures which are carved on the walls of the temples at Ellora, and at several other places which

I have visited. Still I know the modest reader will excuse me when I attempt nothing more than a general exposure of the vileness of Hindooism. The arts of exciting the passions are practised in India, if we may judge from the representations of such things on the walls of their temples, to an extent inconceivable to any person of decent imagination. Every worshiper, who comes to the temples above mentioned, may see figures of a male and female in every attitude of lasciviousness, from the first approaches at their meeting of each other, till the consummation of their desires. I have also seen, at these same places, figures carved on the wall, representing both males and females as committing the sin mentioned in Rom. 1 : 26, 27, and also the crimes forbidden in Lev. 18. 23. It is certainly not an unjust inference, that the things which are thus delineated in public, will be practised in private.

“ Another contrivance of the Brahmuns, employed with no less success, consists in the public testimony they give to a vast number of pretended miracles wrought by the god of their temple, in favor of numerous votaries, who have shown their faith in him, and brought him abundant offerings. These miracles comprehend the cure of all sorts of disease ; of the blind who have regained their sight ; the lame who have recovered their limbs ; and the dead who have been raised.

“ But the miracle which takes precedence of all

others, and is always listened to with the highest delight and admiration, is the fecundity conferred on numbers of women who remained in a barren state, till their prayers and their offerings obtained from their divinity the gift of children. We have seen that sterility in India is accounted a curse, and that a childless woman is always despised.

“The Hindoos consider a man to be rich, only in proportion to the number of his children. However numerous a man’s family may be, he ceases not to offer up prayers for its increase. A fruitful wife is the highest blessing, in the eyes of a Hindoo ; and no misery can be compared with that of a barren bed.*

“The children become useful at an early age. At five or six years old they tend the smaller animals. Those that are stouter, or a little more advanced, take care of the cows and oxen ; whilst the adults assist their fathers in agricultural labor, or in any other way in which they can afford comfort to the authors of their being.

“Superstition has a powerful influence in keeping up this vehement desire of having children, which prevails among the Hindoos ; for, according to their maxims, the greatest misery that can betide any man, is to be destitute of a son, or a grandson, to take

* It is a maxim with the superstitious Hindoos, that he whom Heaven blesses with a son, who digs a tank, and plants a grove of fruit trees, has discharged his duty in this world, and has an indisputable right to eternal happiness hereafter.

charge of his obsequies. In such a state he cannot look for a happy world hereafter.

“In pursuance of this system, we see their barren women continually running from temple to temple, ruining themselves frequently by the extravagance of their donations, to obtain from the ruling divinities, the object of their ardent desires. The Brahmuns have turned the popular credulity on this point to good account ; and there is no considerable temple, whose residing deity does not, amongst many other miracles, excel in that of curing barrenness in women.

“There are some temples, however, of greater celebrity than others in this way, to which women in that state resort in preference. Such is that famous one of Tirupati in the Carnatic. Sterile women frequent it in crowds, to obtain children from the god Vencata Ramana, who presides there. On their arrival, they apply, first of all, to the Brahmuns, to whom they disclose the nature of their pilgrimage, and the object of their vows. The Brahmuns prescribe to the credulous women to pass the night in the temple, in expectation that, by their faith and piety, the resident god may visit them, and render them prolific. In the silence and darkness of the night, the Brahmuns, as the vicegerents of the god, visit the women, and in proper time disappear. In the morning, after due inquiries, they congratulate them on the benignant reception they have met

with from the god; and, upon receiving the gifts which they have brought, take leave of them, with many assurances that the object of their vows will speedily be accomplished.

"The women, having no suspicion of the roguery of the Brahmuns, go home in the full persuasion that they have had intercourse with the divinity of the temple, and that the god who has deigned to visit them, must have removed all impediments to their breeding."

There are a few other facts which have fallen under my observation, still more illustrative of that strange propensity of the Hindoos to worship *strange* gods; and, at the same time, of their indifference about *what* they worship. As I was on a tour, two years ago, to the east of Ahmednuggur, I saw one morning, over a beautiful plain, seven miles before me, a temple like that of Jejury, situated on a hill. Its appearance, as I approached, was majestic. My curiosity was of course excited to know to what deity this fine structure was dedicated; and I was told, on my arrival at the village, (Merdee,) that it was a Hindoo temple, and a place of great sanctity, to which the people of the surrounding villages made an annual pilgrimage. In the course of the day, I went into the temple, and, to my surprise, I found it to be nothing more or less than a Muhummudan tomb over a Muhummudan saint. There was neither idol, nor any thing to indicate it to be a Hindoo temple.

I made many inquiries, and found the Hindoos habitually worshiped at this tomb, and appeared to regard it as a temple of their own. On the same tour I saw another Muhummudan tomb, which was called by its proper name; and, notwithstanding, it was made a place of pilgrimage by the Hindoos. On the other hand, there is a house kept in Ahmednuggur by a Mussulman woman, where the people of her religion meet one evening in the week, and enjoy festivities, and practise lewdness, in honor of a Hindoo god. Amalgamations of this character are generally on the part of the Hindoos.

I have not disguised the disgraceful fact, that these haunts of vice, and pits of destruction, called holy places, are abetted by the British Government in India. While they have given large sums for their support, without which many of them could not be sustained, they have imposed a tax on pilgrims, and from some of these places they have received, in return, a considerable revenue. But, to the honor of the British name, this unrighteous, cruel system, I am told, is soon to cease. I am unable to give any thing like an entire list of the several appropriations made by Government to these places. One establishment in Peona receives 25,000 rupees per annum; another, 3,600; Trimbuck, 6,000; Jejury, 40,000. The revenue of many villages goes to support the temple of the village.

CHAPTER III.

Hindoo superstitions—ceremonies—omens.—The treatment of diseases.—Eclipses.

I do not promise to give a full exposition of these several extensive subjects within the limits which may be allowed to a single chapter. There is scarcely an occurrence in life, which, to the superstitious Hindoo, is not ominous of good or evil. There is scarcely an hour in the day when he is not bound to the performance of some ceremony, or is not made a slave to some superstition. He leaves his house of a morning; but if he sees a bird fly in the *wrong* direction, or meets an animal of ill omen, or first sees a person of a certain caste, or any object betokening ill, he must return, and relinquish his enterprise, and perhaps may not go out of his house again that day. I shall not attempt to enumerate these endless observances, as I have not a list of them from competent native authority. It is enough to say here, that *every thing* has a "sign" to it. I shall therefore content myself with giving a few specimens of the general subject.

The cholera morbus is regarded by the Hindoos as a malignant goddess, whom they worship, in order to deprecate her anger. They believe that this goddess wanders to and fro, up and down the

earth, afflicting the people in one part of the earth, and then moving off to another place, where she commences the same work without mercy or compassion. In order to propitiate this malignant demon, the people make her offerings of rice, ghee, flowers, fruits, and the like. They sacrifice to her, sheep, goats, buffaloes and fowls. I witnessed a large sacrifice of this description at Ahmednuggur about the time of the death of Mr. Hervey. Two or three buffaloes were sacrificed, several sheep and goats, and a great number of fowls, with rice, ghee, (clarified butter,) fruits, flowers, and food of all sorts, as the villagers chose to bring. A temporary altar had been erected in the open field; and this was placed before a rude stone, which was tipped with red paint, and dignified with the name of the goddess, Zurree Murree (*cholera morbus*). The goddess, ornamented with flowers, was placed in a small temple which had been constructed of bamboos, and was covered with the boughs of trees. I did not happen to be present when any of the victims were slain, but I am assured by those who have witnessed it, that there appears a striking analogy between the Hindoo rites of sacrificing, and those prescribed for the Israelites in the writings of Moses.

Some months before leaving India, I happened to be at Wyee, a celebrated Brahminical place, when the cholera was raging with great violence, and sweeping off large numbers of the people daily. On

the evening of my arrival the banks of the Krishna river were illuminated by the fires of the funeral piles of those who had died that day. The bodies, which were consuming, were only those of the higher castes. The lower orders are not able to burn their dead, on account of the expense; and consequently these numerous fires only indicated the daily number of deaths among the former class. The others are quietly conveyed away to the banks of the river, or to the side of some body of water, where they are buried. Coffins are not used by any class of natives. The dead are generally carried out in their ordinary clothing, painted and ornamented with flowers. The body is by some castes of Hindoos deposited in a recumbent position, and by others in a sitting posture; and it is supplied with food for its journey to the eternal world.

The Brahmuns at Wyee, had begun the work of propitiation, as they generally do, after the pestilence has nearly spent its violence. The grand sacrifice occurred the next day after my arrival. About ten o'clock in the morning, seeing a large concourse of people collected about a temple, near the river, I went towards the crowd. When at a considerable distance, I was stopped by some Brahmuns, who said I must not proceed, as they were engaged in sacrificing; and the offering would prove inefficacious if I should be present. I asked what they were offering in sacrifice, but they would not tell

me. Promising not to disturb them, I insisted on going to the place, and proceeded onward. Seeing me determined to know what they were doing, a Sepoy took hold of my arm, saying, "*Sahib, you must not go.*" He appeared too much in earnest to be resisted, and consequently I yielded,—but not till I had approached so near as to see a large heap of rice, not less than two cart loads, placed before the temple of Zurree Murree. On this heap of rice the people were throwing meat offerings of ghee, oil, cocoa-nut, flour, and the like. A dark volume of smoke arose near the temple, but of what the burnt offering consisted, I could not discover. The great earnestness with which they prevented me from witnessing the scene, much excited my suspicion that they might be making an offering, which, if known, would have involved themselves in difficulty with the criminal law. I saw very plainly that they were prepared to use violence, if other means had not succeeded, to keep me at a distance from their rites. I conversed with several Brahmuns on the subject of the sacrifice, but could get no satisfactory account of it.

The demon goddess is not only to be propitiated by sacrifices, but various other means are used to induce her to leave a place where she is unsparingly scattering the arrows of death. In some instances, the Brahmuns have been known to presume so far on the credulity of the people, as to cause a large

car to be made, for the purpose of conveying the vindictive goddess out of their village. Wooden figures of horses or elephants are attached to the car, and when the goddess is seated in the vehicle, in compliance with the petitions of the Brahmuns, by whom she is made propitious, the whole is drawn away by the villagers ; and the alarms of the people, which on such occasions are dreadful, and, no doubt the predisposing cause of the cholera, are from this time quieted, and the pestilence soon abates. It should be kept in mind, that such measures are seldom, if ever, resorted to, till the cholera has raged for some fifteen or twenty days, about the usual time of its prevalence in one place. Should a few cases occur after the goddess is conducted away, a very plausible reason is at hand : the parties had not faith in the measures, or the goddess had indulged some malignity against the sufferers, because their offerings had not been of sufficient value, or they had, in former days, neglected the Brahmuns, or the gods. And thus the whole affair, which ought to be regarded as a scourge from heaven, is turned to the account of an avaricious priesthood, and serves only to rivet the fetters of superstition and Brahminical tyranny, on an ignorant and idolatrous people. A village of Roman catholics on the island of Salsette, near Bombay, have been known to resort to the same means, for relieving themselves of the cholera. Indeed these baptized heathen, in

general, are scarcely a whit behind the Hindoos in any superstitious, or idolatrous ceremony. Reasons are frequently assigned for the awful visitations of the Zurree Murree; and individuals are sometimes made to suffer severely, as having provoked the goddess to anger. I have, in another article, given an instance of this. In 1826 she poured out her wrath without mixture, on the inhabitants of Nassic, on account of their having received Christian books from Mr. Hall. Sometimes the prevalence of the cholera is attributed to the old women, and they are in consequence treated in the most cruel manner. When the cholera raged in Ahmednuggur, as I have before stated, Babajee was branded as the author of it. And the distress which was experienced there by all classes, on account of the failure of the annual rain, was attributed to the establishment of our Mission. Before missionaries came among them, they said, they had rain, and fruitful seasons; but now they were about to die of famine.

Consistently with his professed belief, a Hindoo cannot take medicine in case of cholera. The only way for him, is to exorcise the demon. This, it is pretended, may be done by the muntru. All this passes very well in their theory, but, in case of an attack, most natives are very glad to get European medicine. The cholera is by no means the only disease which is supposed to be the effect of an evil spirit; or to be induced by some animal, or other object, in

the stomach, or in the part affected. Not long since I read a very curious Hindoo book, a part of their shastra, which treats of *diseases*. In this, every disease is represented as possessed of a bodily form. A liver complaint is caused by a crab, who is eating the liver. A cough is occasioned by a large caterpillar, who has taken up his abode in the thorax; a tooth-ache proceeds from the gnawings of a vindictive little worm, which has domiciled himself in the decaying tooth. If proof be wanting of the latter, the native will most proudly produce it; and all the wise reasoning of western sages is put to the blush. A person with the tooth-ache, is told to extract the worm by smoking a certain kind of seed. An inverted earthen vessel is placed in a shallow basin of water, and a hole perforated for a tube at the top. The seed is put on a heated shovel, and introduced through the side of the vessel by another hole. Let the patient inhale the smoke through the tube for half an hour, or till the pain ceases, allowing the saliva to fall through the tube into the water below. On examination, it will be found that the water contains the worm of the tooth; or, if the case be an obstinate one, five, ten, or twenty, may be found. Though often assured that the worm-like appearance is but the germ of the seed, which almost instantly vegetates by means of the heat and water, yet nothing will persuade the native that these are not actually worms from the tooth.

The natives of India, Hindoos, Mussulmans and Romanists, have a very singular superstition about the snake. They regard him, when found about the house, as a kind of guardian deity. As I was one day sitting with my teacher, a great outcry was made at the cook-room, a building but a few yards from the house. We ran to ascertain the cause, when the natives pointed to a large serpent lying over the cook-room door with his head hanging down. All were at first eager to kill him. Clubs, sticks and stones awaited him on being drawn with a hook. He was partly stupified by an attempt which he was making to swallow a huge rat which he had just caught; and he promised to fall an easy prey; when in an instant every native threw down his weapon and exclaimed, "This is the lord of the mansion, don't hurt him, don't hurt him." I smiled at their nonsense, and cried out to have them assist in destroying the reptile. But it was of no use, and the serpent escaped. I was anxious to know what this superstition was, and whence it arose. But I could ascertain nothing more than this; that they believed the serpent to be the guardian of the premises, and should they wound him, he would avenge himself on them; and should they kill him, some sad calamity would ensue. Whence the superstition originated, I could not ascertain with any certainty. It may arise from the veneration which they have for the serpent on account of his being the support of the world. They

believe this earth rests on the head of an enormous serpent. An earthquake is caused by his moving his head.

The Hindoos believe, that if they look at the moon on a certain day, they shall be instantly struck dead. Nothing of course will induce a man to raise his eyes to the moon on this day. The common people are acquainted with every omen and sign prevalent among the nations of the West, and many others seem peculiar to themselves.

The following may be taken as specimens of ceremonies, which may, for the most part, be classed under the head of domestic duties and observances. They are taken from a translation of a book from the Sanskrit, in which the wise sages of India hoped to have locked up all the precious arcana of their craft. And so it was for a long time. But in this degenerate age of Hindooism, when every thing seems to be going wrong, when men are found departing from the "old way," to such an alarming degree, that "they do not sleep in the right position," "cleanse their teeth with the branches of improper trees," "call in the barber on an improper day," "put on new apparel as soon as it is purchased, without waiting for two or three revolutions of the earth,"—when enormities like these had threatened the stability of their ancient fabric, it was time that the ordinances of the golden age should be promulgated in the vulgar tongue, to remind the men of this iron

age, of that "glorious period when these irregularities were unknown, and when the gods came down to earth and talked Sanskrit familiarly with the great sages of the East." Such a book we now have, published in the Bengalee language.

The first two pages contain directions for cleaning the teeth. The Hindoos use neither brush nor powder, but pluck a little twig from the first tree, strip it of its leaves, and rub the teeth with the bruised end. This must be done at a specified time, and according to prescribed rules. "He who cleans his teeth after the sun has risen, why does he worship Vishnoo?" "Cleanse the teeth with the thumb and the second and third finger, never with the first." "When no twig can be obtained, or on forbidden days, cleanse the teeth with water poured twelve times from the palm of the hand into the mouth." "If a person cleanse his teeth on the day of a shraddhu, or of fasting, those two actions lose their reward." "He who cleans his teeth at the middle or close of the day, the gods receive not his flowers, nor his ancestors the water he offers them." "He who cleans his teeth at the time of bathing, the gods receive not his sacrifice."

The following are regulations on the subject of *bathing* and washing.—"Let not the face be washed looking towards the south or west, for fear of eternal punishment." "Bathing in the morning, and clarified butter in the mouths of Wyshakh, Kartik,

and Magh, destroy the greatest sins." "He who at the time of bathing rubs his body with his hand, or with any thing besides his napkin, is as though he touched a dog. Let him bathe again." Every portion of the body of a Hindoo is the residence of some god. "He who after bathing neglects to wash his feet, loses a year's merit." "He who bathes at the steps used by a washerman, is as though he killed a Brahmun." Washermen are persons of low caste. "He who at the conjunction called Narayunee, bathes in silence in the Koorootaya river, raises thirty-three millions of his ancestors to eternal bliss!"

Rules on the subject of cooking and eating.—"If, while a Brahmun is cooking, he gives fire to a Shoodru, the whole food is polluted." "Eating with the face to the east, insures long life; with it to the south, celebrity; to the west, wealth; to the north, pecuniary embarrassment." "If, before partaking of food, you do not, with your finger, make a circular water-mark on the ground to contain your dish, the demons will devour all the food." "If, at the time of eating, the water-pot be placed on the left hand, the water becomes blood." The right hand is holy, the left unholy; each has its distinct functions; the body from the navel upwards being holy, is the province of the right hand; the rest of the body being unholy, is abandoned to the left. Then follows a long list of prohibited dishes, and restrictions on certain kinds of food on particular days. "He who, on Sunday,

eats meat, fish, honey, rice, gruel, wood-apple, or ginger, will be childless through seven transmigrations, and wretched through every succeeding birth." "On the first day of the moon, he who eats of a pumpkin, becomes indigent." "Ignorance follows the eating of cocoa-nut on the eighth." "It is sinful to eat beans on the eleventh." And similar restrictions through the month.

"Clothes washed in a shallow pool, or by a woman, or by a washerman, or hung up to dry with the two ends pointing to the south and west, are unholy. He who puts on new apparel on Sunday, becomes poor; on Monday, is afflicted with boils; on Tuesday, is subject to much trouble; on Wednesday, will possess means of purchasing new clothes; on Thursday, will become learned and wealthy; on Friday, will become happy; on Saturday, will be involved in trouble and disputes." And so on, as to almost every action in life. "He who *shaves* on Sunday, becomes miserable; on Monday, happy; on Tuesday, hastens his own death; on Wednesday, accumulates wealth; on Thursday, becomes dishonorable; on Friday, childless; on Saturday, brings on his head every misfortune."

"When any one stumbles, let him who sees him, exclaim, Rise! rise! When one sneezes, let the spectator say, Live! live! When a man yawns, let him and those around him snap their fingers." "To

sneeze when one is about to sit down, or lie down, or about to eat, or is dressing, or bestowing gifts, or is engaged in a dispute, or in a wedding, is highly inauspicious." "The earth trembles if it be ploughed on the day of the new moon, or the full moon, or on the day of a Shraddhu, and during five particular days of Assar." "He who rides to a place of sanctity, loses one half of his merit; he who carries an umbrella over his head, or uses shoes, loses one fourth of his merit," &c. As to the *reasons* of these, and ten thousand like rules and observances, I know nothing. They are, doubtless, irrevocably buried beneath that veil of oblivion which shuts out from human ken the profound wisdom, and holy illumination which is said to have adorned the Brahminical priesthood in the "golden age" of Hindoostan.

Rules relative to ceremonial impurity are as minute as they are puerile and absurd. On the death of a relative, a Brahmun is unclean ten days, and a Shoodru thirty. This extends to the sixth degree of consanguinity. On the birth of a son, the mother is unclean twenty days; of a daughter, thirty. This impurity extends also to all the relatives, to the sixth degree of relationship. "When a Brahmun follows the corpse of another Brahmun of different kindred, he must purify himself by bathing, touching fire, and eating clarified butter. If the corpse belong to one of the military tribe, the Brahmun who follows is unclean one day," &c. "If the smoke of a funeral pile blows on any one, he must purify himself by

bathing. He who weeps for another becomes unclean." "The day on which the finger is cut, or a drop of blood shed, the individual becomes unclean, and can perform no religious duty : if blood drop from the tooth, the most essential services of religion are suspended. After tonsure, weeping, touching what is forbidden, or vomiting, a man must purify himself by bathing." "He who has lost caste, a chundalu, (low caste,) a fool, one not perfectly sane, a midwife, a woman for a month after her accouchment, a village hog, a fowl, a dog, or an undertaker, are never to be touched."

The Hindoos use the rosary in the same way as the Muhummudans and the Papists do. The custom is doubtless brought from the East. Nearly every devotee carries a long string of beads. They are not only carried in the hand, and used as a rosary, but they are worn on the arms, the neck, or the body, as amulets. I have seen devotees nearly covered with strings of beads. The Hindoo rosary consists of a hundred and eight beads ; the Muhummudan, of a hundred and one.

The natives of India have a very extraordinary superstition regarding a person about to be executed. They believe he imparts a sanctity to every thing he touches. For this reason he throws flowers, fruits, and spices, to the crowd about the gibbet, who catch the dying boon as eagerly as the friends of the good old saint hang on his lips in a dying hour, and catch the last accents of his expiring breath. But the

comparison seems almost profane ! I should have doubted whether a superstition so abhorrent to every better feeling of human nature, and so subversive of all right and justice, could have existed, had I not the most indisputable evidence of the fact. What I am about to relate transpired in Jalna, a large town, not above a hundred miles from Ahmednuggur. I visited the place, where the culprit was executed in the beginning of the year 1834, about fifteen months after it took place, and had confirmed to me on the spot what I had the year previous so often heard asserted.

A camp follower had been convicted of the murder of his own mother, and had been condemned to the gallows. As he was a notoriously vile man—the suspicion of having committed other murders resting on him, and the present one being of peculiar aggravation—his body was condemned to hang on the gibbet exposed to the public gaze, a terror to evil doers. Whether this man dispensed his blessings at the hour of his execution, I do not know. But a few days after the execution, when the humors of the body began to drip on the ground, the Brahmuns reported that there was a healing efficacy in these humors. The sick, the lame, the blind, and the diseased of every description, were assembled on the spot. All fancied that they found relief, and their *fancy* no doubt relieved many. The deluded people from every quarter congregated here, and they then began to pay divine honors to the vile remains

of the more vile murderer of his mother. A new deity was now created, and, but for the interference of the English authorities at Jalna, he might in a few years have rivaled in celebrity the present renowned Hunnamunt or Gunputtee. This disgusting incident may show how easy it is for a people, who are in "all things too superstitious," to make a new god; and how small a matter is the origin or the character of a god. Many Hindoo deities may not be able to claim a more honorable origin.

Amulets are almost universally worn by the Hindoos for the preventing or the curing of diseases, or the driving off of evil spirits. These are made of different materials, and are worn about the arm, the neck, or the body. Sometimes they consist only of a single thread; sometimes they are made of leather, and set with small shells. Strings of beads form a very common amulet. An instance occurred on our premises at Ahmednuggur, which illustrates, very strikingly, the influence which this superstition has over the mind of a native, and sometimes over his better judgment. Kondooba was a member of our church, and had given very satisfactory evidence of his conversion. He had manifested no lingering confidence in Hindooism, or shown any distrust in Christianity. He was taken ill. He suffered much pain, and found no relief in the medicines we gave him. His native friends advised him to use the charm; and he accordingly allowed them

to tie the amulet to his arm. The next day, when the charm was discovered, and he was asked the reason of its being there, he bethought himself of his error, and confessed that he had sinned, in resorting to a charm for the removal of his pain, and not to God. He wept, and grieved, and humbled himself before the Lord. He said he was overcome in the hour of temptation, when in the midst of bodily pain he inadvertently sought the aid of a false god.

The superstitions, and consequent ceremonies, connected with the muntru, are too prominent in Hindoo mythology to be passed over in silence, but too prolix to be given in detail. The muntru is a mystic verse, or incantation, the repetition of which is declared to be attended with the most wonderful effect. None but Brahmuns, and the higher order of Hindoos, are allowed to repeat it. Shroodas are prohibited to repeat, or even hear the muntru, on pain of eternal torment. All things are subservient to the muntru. The gods themselves cannot resist it. It is the essence of the Vadas ; it is the united power of Brahma, Vishnoo and Shiva. By its magic power it confers all sanctity ; pardons all sin ; secures all good, temporal and spiritual, and procures everlasting blessedness in the world to come. It possesses the wonderful charm of interchanging good for evil, truth for falsehood, light for darkness, and of confirming such perversions by the most holy sanction. Indeed, there is nothing so difficult, so silly, or so ab-

sured, that may not be achieved by this extraordinary muntru.

Whenever the wonder-working Brahmun chooses, the natural properties of bodies may be changed only by the repetition of a single mystic verse, the relations of objects destroyed, and the very laws of nature be suspended. Men and brutes become gods; gold, silver, brass and stone, receive the divine spark. A poor Brahmun once came to me to solicit employment. The ragged, filthy cloth with which he attempted to cover his person, was voucher enough for the tale of poverty which he related. After expressing all our pity for his destitution, and informing him how a young, healthful man like himself might find an immediate relief in his necessities, I asked him how it was possible that a *Brahmun* could be so poor as he appeared to be? "Have you not the muntru?" "Yes." "Can you not by means of that do any thing you choose? Can you not expel all these foreigners from your land, take the reins of government yourselves, secure the departing wealth of your country, change stones to gold, and misery to happiness?" "Yes, yes," said he, "such is the power of the muntru, but the muntru fails where foreigners have the dominion." "No, no," answered my pundit, who sat by, and had anticipated my next question, "that is not the reason; the Brahmuns, though possessed of ample power to extinguish the English government any time they choose,

have judged it expedient to humble themselves in the sight of all nations, and to subject themselves and their people to a long penance. Hence they have *allowed* strangers to devour them, in like manner as a man in the performance of the penance called tuppu, subjects himself to the most painful austerities. All this, said he, goes to corroborate the idea of the mighty efficacy of the muntru." The valor of British arms, the glory of British possessions, and the duration of British rule, are grants at the will of a few *apparently* impotent Brahmuns, poor, dirty, cringing fellows, who will stoop to almost any servility to gain their bread!

The following declarations are found in the Hindoo sacred books, respecting the efficacy of the mystic verse, or the muntru: "Whoever shall repeat, day by day, for three years, without negligence, that sacred text, shall hereafter approach the divine essence, move as free as air, and assume an ethereal form." "By the sole repetition of this verse, a priest may indubitably obtain beatitude, let him perform or not perform any other religious act." "He who, seated opposite the sun, repeats the verse, is liberated from fear and sickness; misfortune ceases, and unlawful meats, drinks, intercourse and connections, become pure and lawful. Whoever in the morning repeats that invocation, which ought not to be communicated to another, becomes prosperous, and obtains every temporal and spiritual advantage; and

whoever repeats it continually every morning, noon and night, obtains the fruit of a hundred sacrifices, and passes over the mournful sea of mortality."

The communication of this wonder-working verse, together with the investiture of the sacred thread, is called the Savitree. Nothing can be more wonderful and absurd than the pretended efficacy of these ceremonies on the young Brahmun. He instantaneously becomes a "twice-born," or regenerate man, and is afterwards an object of veneration and worship. The sacred thread is always worn by the Brahmuns over the left shoulder, crossing over the breast to the right; and it is renewed annually.

The investiture is, properly speaking, a sacrament. Besides this, there are several others which may be named in the same connection. In enumerating the ceremonies, or, in other words, the sacraments of the Hindoo religion, I shall not go into detail. Should I attempt this, I should subject myself to the charge of gross indelicacy. These ceremonies, which by some are said to be eighteen, by other sixteen, and by others twelve, are, according to the last estimate, the following:—The sacrifice on or before conception; sacrifice on vitality in the fœtus; sacrifice in the fourth, sixth, or eighth month after pregnancy; giving the infant clarified butter out of a golden spoon, at the cutting of the navel string; naming the child on the tenth, eleventh,

twelfth, or hundred-and-first day ; carrying him out to see the moon, on the third lunar day of the third fortnight ; or to see the sun in the third or fourth month ; feeding him with rice on the sixth or eighth month, or when he has cut teeth ; tonsure in the second or third year ; investiture with the sacred string, in the fifth, eighth, or sixteenth year, accompanied with the communication of the mystic verse ; loosing the moonju (sacred thread) from the loins, in preparation for marriage ; marriage and funeral ceremonies.

"The most intelligent natives are utterly at a loss to show the moral meaning of most of these ceremonies. They can point, however, to absurd promises connected with them. Many of them refer to such delicate subjects, that I cannot mention them here in any other way than by remarking, that the sex, form of the body, mental and moral constitution of the soul, the felicity or infelicity of the birth ; the health, the possessions, the power, the enjoyment, the age, the employment, and even the future destiny of men, are made to depend on a few trifling and absurd ceremonies, performed generally by friends without the slightest reference to the spirit with which they are conducted."

The muntru, as might be supposed, is employed very extensively for the removing of pains, for the curing of diseases, the bite of venomous snakes, the

sting of scorpions, &c. An instance occurred next door to our own family, too apposite to be omitted. As we were one day at dinner, intelligence came that Mr. B—— was suffering very severely from the sting of a scorpion. Mr. A. and myself hastened to his house, when we found him still in great distress, though partially relieved by holding the hand which had been stung in hot water. When the pain had subsided, and the confusion which had been occasioned by the event had given place to order, Mrs. B. was reminded, by seeing a tumbler containing a little water standing near her husband, of the interest which their Pundit, in company with a Brahmun, whom he had called in as soon as Mr. B. began to feel the pain of the venomous reptile, had manifested to effect a speedy cure. He had proposed the application of the muntru; but Mr. B. not seeming to appreciate the kind offer, the benevolent-hearted Brahmun no doubt felt it to be his duty to the distressed man, although he might not *then* appreciate the act. Mrs. B. had seen the two Brahmuns performing some ceremony over that same glass of water, but took no further notice of the thing at the time. They said over the glass of water the magic-working *verse*; then placed it near Mr. B., watching the opportunity when it might be a kindness to attend to his call for water. The *muntrified* water was accordingly offered, and Mr. B. not knowing the design, and almost senseless from pain,

gladly drunk it off. The pain being removed, we had our amusement at the joke, and the Brahmuns no doubt appropriated to themselves the more substantial satisfaction of having cured the bite of the venomous beast.

Amulets, likewise, are worn for the preventing, and the curing of serpent bites. There is a fountain of water near Sattara, which has a high reputation for its efficacy in such cases; and there are also several temples famous for the performance of the same cures. I recollect stopping about three years ago in a small village a few miles north from Poona, where the people said the god of their village was much renowned for the curing of serpent bites. If a man or a beast were bitten by a serpent, they said they had only to bring him into the presence of their god and he was immediately cured. No one, they said, had ever died, if he could but be got to the temple. I did not much doubt this; for the chances were, nine out of ten, that if the person or the beast bitten, did not die before he could be brought, by the slow process of the Hindoos' movements, to the temple, he would not die of the bite, either there or elsewhere.

It is generally to be remarked, that when the Hindoos apply to us for medicine in case of sickness, in preference to resorting to the muntru, or to some similar remedy, and are cured by our prescriptions, they seldom, if ever, attribute the cure to the medi-

cine which they have taken, and which, under God, has afforded them relief, but to some ceremony which they have performed at the same time. Several instances have come to my knowledge, in which I have known persons, to whom I have given medicine, and who were most evidently benefited by it, to get up a procession, employ a band of musicians, and celebrate the praises of their god for the cure. They would neither thank me for my trouble, nor acknowledge the kind hand of God in giving efficacy to the means which were used.

In few respects do the Hindoos suffer more on account of their superstitions, than they do in reference to sickness and disease. Many a wretched creature spends "all his living" for the prescriptions of some quack, or drags out a miserable existence and dies in the midst of the charms, and the enchantments of a Brahmun. The practice of medicine among the Hindoos is the most downright quackery. Many die without any medical attendance, and thousands are hastened to their graves by the bad treatment of their quacks. The number of blind, lame, maimed, leprous, and diseased, is astonishingly great in India; and no doubt one principal reason for this is the bad treatment, or the want of good treatment in the original complaint.

An extract from the "Travels of Bernier," a French traveler, and for twelve years a resident at the Court of Delhi, as physician to the Great Mogul,

Aurungzebe, more than a century and a half ago, will very appropriately close this article. I quote this author with the more pleasure, because he enjoyed the opportunity of minutely and accurately observing, and had the ability to delineate, the character and strange customs of the Hindoos in the remote period of his residence among them.

“The eclipse which I witnessed at Delhi seems also very remarkable, from the preposterous notions and superstitions of the Indians. At the time of its appearance, I ascended the terrace of my house, which was situate on the banks of the Jumna, whence I saw both sides of the river to the extent of a full league, covered with Hindoos, who stood up to their middle in the river, gazing attentively at the sky, that they might plunge and wash themselves the moment the eclipse should commence. The little boys and girls were in a complete state of nudity; the men were likewise so, with the exception of a piece of linen girded about the loins; and the married women, together with the young females, who were not above six or seven years of age, were merely clad with a simple cloth. Persons of rank, such as Rajas, or Hindoo princes, and the shroffs, or money-changers, the bankers, jewelers, and other great merchants, were for the most part gone to the opposite side of the water with their families, and had there pitched tents, and fixed in the river certain kunnauts, (a kind of screen,) to perform

their ceremonies and conveniently to wash themselves along with their wives, so as not to be seen by any body. The idolaters no sooner perceived the commencement of the eclipse than they raised a tremendous shout; and at once plunged themselves into the water, I know not how often in succession; then standing up erect in the water, with their eyes and hands extended to heaven, muttering and praying with apparent devotion, and at intervals taking water in their hands, which they threw towards the sun, bowing their heads most profoundly, moving and turning their arms and hands, sometimes in one fashion, sometimes in another, thus continuing their plunges, their prayers and their fooleries, to the termination of the eclipse; at which time every one withdrew, throwing pieces of cocoa-nut some distance into the water, and bestowing alms on the Brahmuns or priests, who did not fail to be present at the ceremony. I remarked on coming out of the water that they all took new clothes, which were lying ready for them on the land, and that many, the most devout in appearance, left on the spot their old apparel for the Brahmuns. And thus did I view from my terrace this grand festival of the eclipse, which was in like manner celebrated on the Indus, on the Ganges, and on all the other rivers and reservoirs of India; but above all on that of the Zonalser, where more than a hundred and fifty thousand persons from all parts of India were assembled,

its waters on such days being reputed more holy and efficacious than on any other.

"Now to the *solid reasons* which they assign for this feast, and the ceremonies observed on the occasion. 'We have,' say they, 'our four vadas, that is, books of the law, sacred and divine, which God bestowed on us by the instrumentality of Brama. These books teach us that a Divityu, which is a kind of corporeal divinity, very malignant and mischievous, very black, dark, foul, and very impure, (these are their own terms,) seizes on the sun, blackens it as with ink, and thus infects and obscures it. That this sun, which is also a Divityu, but of the best and of the most benovolent and perfect order of divinities, is at the time under extreme pain and terrible anguish at thus seeing himself seized and tortured by that sable monster. That it is a sacred duty to endeavor to deliver him from this unhappy bondage, which can only be effected by constant prayers, ablutions and alms, and that such actions are in the highest degree laudable—that an eleemosynary gift granted at that time is worth a hundred bestowed at any other. 'Who is there,' add they, 'who would not desire to gain one hundred per cent.?'"

I might here quote from the same author several most horrid descriptions of the Suttee, as witnessed by himself. But as this heart-sickening practice has been so often described, and as it will soon,

I trust, remain as a subject only to be referred to in history, I forbear.

CHAPTER V.

Duplicity of the Hindoos—The danger of misrepresentations in reports concerning them—Two ways of relating facts. A little *note* sometimes wanting.

In the preparation of this article my object is twofold : first, to illustrate the character of the natives of India, and second, to do it in such a manner that the reader may see how easy it is for him to misapprehend their real character, even with the best written documents before him. Bearing in mind these two objects, I shall relate several facts, the most of which fell under my own observation, and the others are well attested by persons of long experience in the country. I shall first mention the facts as they *might* be recorded with a species of truth, (that is, half the truth, or truth as far as it goes,) and as they often are recorded by the partial observer, who either does not learn the end of his tale, or, if he does, neglects to record it ; and then I shall *note* other important circumstances of the different cases, which will give the whole a totally different aspect. I adopt this method, not to censure the credulity of a liberal public, who are perhaps too ready to believe what they most devoutly *wish* to be true ; nor to censure

the too charitable views which the missionary, in the midst of a perverse and gainsaying people, takes of the case of an inquirer, or of a convert ; but I wish to caution the Christian public against receiving intelligence from a foreign land without the same limitations with which they would receive intelligence from a distant section of their own country under similar circumstances.

Human nature is radically the same every where. The Bible, however, has made an essential difference among men. A person tolerably acquainted with human depravity in a Christian land may, by deducting what has been derived there from the Bible, approximate, in some good degree, to human depravity in a heathen land. It would seem that a person might, by keeping in view a few well known and acknowledged principles in human character, judge pretty correctly what limitations he ought to make when reading accounts of the labors and successes of missions in India. He has been repeatedly advertised, that the Hindoos are deceitful, false, selfish, and devoted to the most debasing system of idolatry ; yea, he has been assured that the Hindoos are guilty of every sin enumerated by St Paul in the first chapter of his epistle to the Romans. He reads in the letters and journals of missionaries, that so many thousands of tracts, and portions of the Scriptures, are distributed ; so many villages and towns visited ; so many thousands of people for the first time

brought under the sound of the gospel; and so many children in schools reading Christian books, and repeating Christian catechisms, hymns and prayers. He rejoices at these things, and ought to rejoice at them as the most probable means of success. But he is not, on this account, bound to make a compromise with common sense and common experience; and to suppose that these books which are often so eagerly sought for, and so gladly received, are half of them ever read, or valued on account of the truth which they contain; or that all the people who often crowd around the missionary, have any respect for the truth he delivers; or that the children in our schools, while they are ostensibly taught Christianity, are not, at the same time, taught to condemn the very truth which they commit to memory; or that a person who presents himself as an inquirer after the truth, or professes himself a convert, has necessarily a regard for the truth or any intention to practise according to his profession. To suppose that things are otherwise, is to suppose that to be true in a heathen land, in reference to the success of the gospel, which is not true in a Christian land.

We hope, pray, and labor for the conversion of India; but, till power from on high shall be given to move the idolater's heart, all human means will, as has ever been the case, be despised and rejected of men. In the day of God's power these same means shall be mighty to the pulling down of the

strongholds of idolatry.' Reports too favorable may, in many instances, be made, without attaching any blame to the missionary who makes them. It is impossible for him to fathom the bottomless pit of hypocrisy with which a native's heart is peculiarly filled. Still he is without apology, if he relate facts, without their accompanying circumstances, in such a way as to lead his absent friends to believe that there exists a state of things which indeed has no existence. I might, for example, make an entry in my journal, on a certain day, thus: "Went into the village—preached to a very attentive audience—distributed a thousand tracts—the people were so eager for books, that I was obliged to stand on the steps of the temple, and have persons to keep the crowd from pressing on me, while I made a judicious distribution of the books. I could not supply the demand." All this might be strictly true—not a circumstance exaggerated. But, *note*—"Three days after my departure I was informed that, at the instigation of the Brahmuns, every book in the village was collected and burnt, and the whole village in an uproar." This has often occurred, and too often been overlooked or omitted by the missionary in making out his report. He may fear to develop the whole of the dark side of the picture, lest he should thereby dishearten some timid brother, who might be induced to reinforce the Indian mission. But, on the other hand, who that has witnessed the sad

effects which too often follow disappointments arising from decisions made on partial statements or misrepresentations, would not deprecate the thought of increasing the number of laborers on such a principle. Such helpers can be of no great avail.

The method of relating the following anecdote, which I have chosen, will, if I mistake not, strikingly illustrate the trait of character of which I am speaking. I shall, in the first place, give the facts as they actually occurred, and as they would appear to any person who should regard himself as dealing with honest men; and then I shall *note* the result as it afterwards occurred.

A short time after our arrival at Ahmednuggur, Mr. Graves wished to employ a learned Brahmun to assist in the translation of the Scriptures. Several who, on examination, were found incompetent, were rejected. It was well known to the candidates who offered themselves, that, whoever should be employed, must, as a condition of service, attend Divine worship with us on the Sabbath. A Brahmun was at length taken on probation. After having heard the gospel preached for one or two Sabbaths, and become acquainted with our mode of worship, both public and private, he declared to Mr. Graves that the sound of the gospel was perfect melody to his ear; that it was to him good news of great joy. And he esteemed it a peculiar privilege that he had at length met with a man from whom he might daily hear the

good words of salvation. He would rather, he said, serve Mr. G. gratuitously, than be deprived of his instructions. *Note.*—As soon as this man had secured service in the mission, he manifested, in the absence of Mr. G., a most marked contempt for the gospel. He often did not even preserve an outward decency, in the midst of the most solemn part of the service; and it is reported, that he stirs up the people against us in the town.

Another Brahmun, employed by a member of the Mission as a writer, was so pleased to be in the service of a missionary, and to hear the word of God from him, that he declared he would, in case of being dismissed from his present situation, come and sit at the door of the missionary from morning till evening, though he could gain nothing by it, but to be near so good a man. *Note.* This man has given his employer a deal of trouble. As soon as he thought himself firmly settled in our service, he put on the most ridiculous airs of importance. He pretended to be so scrupulous about his own religion, that if a man of low caste came into the house where he was, he was obliged to go out; or if the table were laid for dinner in his presence, he would instantly quit his work, and go away. When it was intimated to him, that the business for which he was employed was nearly completed, and his services would not much longer be required, his feelings on the subject of Christianity changed for the better immediately.

But when he saw his work drawing to a close, and knew he *could* have no farther service, he threw off the disguise, and became so openly contemptuous and indecent, during the service on the Sabbath, that he was discharged before he had finished his work.

Mrs. Read, one day, sent for the girls of her school, to come to her at five o'clock in the evening. Long before the appointed hour they were all seated on the verandah. I inquired why they had come so soon, as it was then so warm that Mrs. R. could not come out. The teacher said, "he could scarcely restrain them from coming sooner, they were so anxious to meet Madam—that they loved her as their own mother, and could not be persuaded to go for their dinner till they had complied with her request." When she came out to them, they gathered around her with the greatest eagerness—said they were delighted to attend school—were most happy to learn to read, and owed every thing to her.

Note. The girls had come for their *presents*, or, more properly, their *pay* for attending school—the only means by which a girl in Nuggur, can be induced to attend school a single day. If one of these girls fail, through delinquency, to receive her present, or lose her allowance of four pice per week, she will instantly be angry, and impudently declare that she will no longer attend school. Her parents support her in this resolution, and she does nothing but rail

against the school for about a week, when she returns. Though this be the only stimulant that we can at present bring to bear on the minds of either parents or children, we do not despair of seeing good result from them ; and especially as they are supported by the voluntary contributions of English ladies at the station, we think it quite worth our while to sustain them.

Two of the most learned Brahmens in Ahmednuggur came to Mr. Hervey a few days before his death, and conversed with him in the most flattering manner on the probable success of the gospel in Ahmednuggur. They said it was well understood by the people, that the mission was established here for the express purpose of overthrowing Hindooism, and that every body sat quietly expecting the event. They believed, they said, that in three years the Christian religion would prevail over all others in India, and they wished to cast in their lot with the missionaries. They expressed great gratification in the progress which Mr. H. had made in acquiring their language. They hoped and believed he would very soon be able to speak it with fluency, and be long useful to their countrymen. *Note.* These were two pundits, one in Mr. Hervey's service ; and all this nonsense, which cost the two friends an hour's idle talk, was only prefatory to the main object of the visit. The one in service wished to be absent a month to celebrate the nuptial rites of his sister's mar-

riage, a child 7 years old ; and he feared Mr. H. might employ another man during his absence, who might afterwards be retained. His object was to get a promise that he should be taken into service after his return. I state this to be his design, not from any direct avowal of his on the subject, but from my acquaintance with the ordinary way which a Brahmun adopts to accomplish an object. They seldom trust to open and fair means. I knew a Brahmun, who was at the same time violently opposed to Christianity, came to me every day for a week, professedly to hear the gospel, but really, as it afterwards appeared, only to induce me to lend him a rupee, which he probably would never pay.

I might here give scores of similar instances. The two Brahmuns above mentioned are both proud, bigoted priests, and are, we have too much reason to believe, the greatest revilers of Christianity in the place. Such shameless duplicity do the Brahmuns practise.

It is no uncommon thing for Brahmuns of respectability to come and acknowledge their conviction of the truth of our religion, and of the inspiration of the Bible, and to avow the falsity of their own religion and sacred books. They will sometimes be present at our morning service, and not only assent to what we say themselves, but declare to the people that our preaching is good and our religion true. Mr. N—, of the Scottish mission,

relates the following fact, which occurred while on a tour in the Deckan. "After," says he, "we had returned from preaching in the village, a Brahmun came and sat down at our feet. He said, 'I heard you preach in the village; every thing you said is true. Your religion is good, your shastras are divine, but ours are all false.'" *Note.* "All this," says Mr. N., "was but a preamble to an important petition which he had to make. And this petition was no more nor less than for an *empty bottle*." But when he obtained this, he then begged it might be filled. The only way a Hindoo ever manifests gratitude for one favor is to ask for a greater one.

I had for several mornings observed a Brahmun of very respectable appearance present at our Mah-ratha service. He appeared to pay profound attention to the reading of the Scriptures, assented by a nod to the remarks which were made, and acknowledged, in the presence of the people, his persuasion of the divine original of Christianity, and that their own shastras are defective, and in many things false. After prayers he inquired if Mr. T. (the collector of Ahmednuggur) did not read the Scriptures every morning, and instruct his servants, and others who chose to be present. On being informed that he did, he said he had heard that Mr. T. was a true worshipper of God, and he wished to hear his instructions. But as he was not acquainted with him, he desired a note of introduction. I assured him Mr.

T. would be happy to see him in his little assembly, and that if his only object was to hear religious instruction, I would give him a note. He assured me of the sincerity of his intention, took the note which I gave him with much seeming gratitude, and went the next morning according to promise. *Note.*—Shortly after I handed him the note, (written in English,) he came and asked me what I had written. I told him I had written what he requested, a respectful application for his admittance to Mr. T.'s domestic congregation to hear the word of God. "Have you not written that I am a very learned man, an eminent Brahmun, and well versed in government business, having been much in the service of Europeans?" No, I told him. He then insisted on my enumerating his qualifications for government service, and nothing but a decided refusal relieved me of his importunity. The truth was, he was out of service, and had, as I afterwards learned, tried every expedient to get employment in some government office. On the second morning he applied for a situation in Mr. T.'s office, making my note and his friendship for me, reasons why he ought to be favored in preference to the numerous applicants who had petitioned for office through the proper channels. Being refused, he had no farther inducement to go to Mr. T.'s, and accordingly was seen there no more.

A Hindoo woman came one day to Babajee, our

converted Brahmun, and said she had heard the good instruction which we daily give to the people, and had become deeply affected by it. She wished to be near us that she might hear more of our "good words," and was ready to renounce caste and become a Christian. As a proof of this, she ate with Babajee and his wife, attended Mahratha prayers, and evinced an humble, inquiring spirit. *Note*; she was a poor woman, and had with her two small children. When we told her, after a few days, that we did not hire people to become Christians, and wished none to join us but such as gave evidence of a new heart by walking according to the laws of God, she appeared less anxious to become a Christian. But when informed that, as she was a healthy person, and able to support herself by her labor, we could do no more than to give her some kind of service, which would enable her to remain near us, and receive instruction, she left us without ceremony, not liking the proposal. Not a few are drawn by the loaves and the fishes.

As I was one day addressing an assembly of natives, and distributing tracts to various applicants, an aged Brahmun, who was sitting near in company with several of his fellows, inquired, "*Who wrote those books?*" I said, good men wrote them. "Oh!" said he, "we do not want such books; we wish for nothing but the Scriptures, the pure word of God; human compositions may contain error, but

the shastras are faultless." He was accordingly supplied with portions of the Scriptures, which he apparently received with much satisfaction. *Note* ; it is painful to add, that there appeared in all this no satisfactory evidence that the man had any desire to obtain the *Christian Scriptures*, as such, or that he had any knowledge of these Scriptures. He probably only thought to turn the occasion to his own account, by displaying his own sanctity. As if he had said, "I cannot stoop to read those books of earthly origin. I only deal in shastras, which come from the gods." The vile legends of Krishna would, no doubt, have satisfied his most enlarged desire.

I have frequently known Brahmuns, who wished to cavil and annoy me in the streets, refuse such books as I had with me, saying they should be happy to have books of a different kind. If I had only tracts, they would insist on having the Scriptures. If I had both these, they would desire some scientific treatise, some legendary tale, or even a *blank book*. It is greatly to be regretted that facts like the one above mentioned, have been stated to the public at home, prefaced by the assertion that "a great change has taken place among the Brahmuns in reference to the manner in which they regard the Christian Scriptures," and concluded with the inference that a spirit of general inquiry is abroad among this once bigoted race of people—that laying aside all inferior

sources of acquiring a knowledge of the true way of salvation, they are, with honest and humble endeavors, now resolved to consult the law and the testimony for themselves. Would to God that it were so. But we are obliged to confess that no such blessed news has yet reached our ears, except as the winged messengers from America have wafted the glad sound over the trackless deep; and we have then, sometimes for the first time, heard of the extraordinary success of our labors.

As an illustration of this I may refer the reader to an article in the Christian Almanac, for 1836, headed "The Travels and Labors of a Tract." As I communicated, probably, all the facts from which that highly interesting account germinated, and as my name is still used in connection with it, I may be allowed to take it as an illustration of my present subject. It is there stated, that when I first visited the Chinese convicts in question, they were anxiously inquiring "what they should do to be saved?" that the next year they were found "hoping in Christ,"—that they gave "credible evidence of piety,"—and that "they all learned a new language, (the Mahratha.)"

There is indeed a *coloring* given to the whole story, which the cause of truth neither requires nor allows.

The simple facts of the case, as they occurred, and as they were reported by me, were, that during my first visit to Mahabulishwur Hills, I conversed,

through an interpreter, with some Chinese convicts there, ascertained that several of them could read—that they had in their exile but one Chinese book, and that a tract which was given to one of them by Dr. Morrison ; and I supplied them with more tracts. On my return to the Hills, the year following, five of these came to me, and requested to be baptized. Knowing they had nothing to lose by a profession of Christianity, but they *might* hope to be gainers by it, and having no other evidence of their conversion, except the simple fact of their requesting baptism, I gladly embraced the opportunity which the occasion afforded, to instruct them, but deferred their baptism. They requested to be taught the English or the Mahratha language. I advised them to commence the study of the latter ; and either Mrs. R. or myself spent a portion of each day in teaching them. When we left the Hills, they had all learned the alphabet, and one or two had made some progress in the second lesson. I deposited a small sum of money to provide them with a Mahratha teacher, but he never discharged his duty. These persons have since been farther instructed by Mr. Graves, but no one of them has been baptized, or given any good evidence of conversion.

I have always regarded the case of these men an interesting one, and worthy to be mentioned. But when I saw it so exaggerated, so distorted, and every fact so *stretched* that I could scarcely recognize in it a feature of the original, I *regretted it ex-*

ceedingly. The cause of truth is injured by such perversion ; and my reputation for sober and honest delineation of facts, is hazarded. The Christian Almanac must, in its turn, "travel" to India, and who there will stand responsible to our brethren, the missionaries of other societies, and to the Christian public in that country, for the accuracy of the incidents here reported for facts ?

I shall here add a few more anecdotes, somewhat different in their character, but illustrative of the same thing. They relate chiefly to the system of imposition which every where characterizes the dealings of natives among themselves. Hence will appear the sad bondage which ignorance and superstition have combined to impose on the poor Hindoo.

I have said the people of India have now for two centuries been "devoured by successive flights of birds of prey and passage" from the different nations of Europe. I might also say they nurture, within their own body politic, principles and practices more ruinous to their own interests, and more destructive to their peace and happiness, than all the calamities which their foreign foes have ever been able to inflict. They are slaves to their own passions, slaves to their customs, superstitions, and prejudices, slaves to their fears, and slaves to every designing person who may possess either the power or knowledge to impose on them. The will of a superior is their law, and the arm of power only gives

right. Like the myriads that people the ocean, they seem destined to prey on each other. Here each superior grade feed on the inferior, and all, united, feed on the weakest. And some of these (as the flying-fish) are not only devoured in the water by their own species; but when they attempt, by flying into the air, to escape this class of pursuers, they are instantly pounced on, and devoured by the birds of prey, which, in hungry flocks, hover over the deep, watching the wars and commotions of its scaly inhabitants, and ready to seize the unfortunate. So it is with the poor ryots (working classes) in India. They are the common prey. When they cannot be overawed by power, they are duped or terrified by their superstitious fears; and what remains to these wretched beings after being fleeced by voracious shoals of hungry Brahmuns, and Purbhoos, is devoured by no less voracious foreigners. The following anecdotes will show how easily the common Hindoos may be overreached by designing persons.

When Sir John Malcolm, late governor of Bombay, was travelling in the upper provinces of India, it is reported that his head servant was in the habit of terrifying the people of the villages through which they passed, by telling them that it was the governor's custom to have an infant child served up daily for his breakfast. The rumor—which by the way was not original with the servant, for it was long ago reported, and believed to this day

in the remote provinces, that the English, not content with eating *cows*, a heinous sin, actually eat children—produced the desired effect. It flew from village to village; and as the governor approached, the affrighted people flew to the head servant, as is usual, to engage him by bribes and presents to make interest with the governor to spare their children. He would accordingly agree for such a sum as he could get, to appease his master and spare the weeping mothers.

Oomajee was the chief of a band of marauders, who, as late as the year 1830, plundered in the Deckan. He for a long time eluded the pursuit of the British troops by a series of arts and manoeuvres, which, if written, would fill a small volume. Sometimes he escaped on a poor native poney, in the garb of a woman; sometimes he assumed one disguise, sometimes another; and it was only through the treachery of a Hindoo, who professed to join his band, that he was ever seized. A price had been set on his head. Robbers in India seldom undertake their excursions at random. They know beforehand where the intended booty is deposited, what its value is, and every circumstance of the place. This information Oomajee would often get himself by visiting the house where he suspected there was treasure or valuable property, in the garb of a religious beggar. Although this mode of deception appears to have been one of the most common, the people seem

to manifest little or no suspicion of persons in such a garb. But what is more wonderful, the inhabitants of the very section of country where he had for some years been committing his ravages, and for whose security the government were at great trouble to apprehend him, would neither give information nor assist in taking him, which is supposed to have arisen from a superstitious fear that their assistance in this case would only bring on them the increased vengeance of their almost supernatural foe.

The following may be taken as a very good specimen of Hindoo priestcraft. I extract it from a Calcutta periodical. A missionary, seeing large companies of women strolling about the country, inquires the cause, and is informed that "a Brahmun residing some miles to the east of this place (Mungurrooh) had lately met a serpent who directed him to say that all the women of India should forsake their homes two days and a half, which they should spend in begging for the Brahmuns; in default of which the offender might expect a speedy visit from the serpent. The two days and a half are spent in walking about the streets and roads, and at night they sleep under trees in the vicinity of a temple."

About two years ago, as I was travelling in the Deckan, I chanced to stop in the same bungalow with Judge B. of Poona. He has been in India

some twenty years, and possesses a very just idea of native character. He has in his service a great number of natives of the higher castes, and has had an opportunity of forming a correct estimate of Hindoo morality. He related to me a great number of instances of the duplicity, the downright knavery and deception, which the higher orders of the people are constantly practising on the lower. The following may be taken as a specimen.

A writer of his was in the receipt of a monthly pay, not exceeding thirty rupees. This was the only honorable means which he had for his subsistence. He kept a horse and a buggy, a palankeen and a mistress, besides defraying the necessary expenses of himself and family: the whole, at a very moderate estimate, could not fall short of a monthly expenditure of two hundred rupees. And all this sum he realized from a situation which was honestly worth but thirty rupees. How was this done? Not by embezzling public money, for none passed through his hands; but he obtained it in bribes and presents from natives. A simple man, for example, comes from some back village to prefer a complaint against his neighbor, or to get redress for some grievance. He comes to the magistrate or the judge; but supposes he can only approach the great man through his servants. These drones confirm such a notion, and are at all times ready to engage for the poor and ignorant. Some one therefore undertakes, but first

secures for himself five, ten, or fifty rupees, as the poor man is able to give. He then informs him that he will present his case to the judge, and there can be no doubt of success. And here the affair most probably ends, unless there be a prospect of getting another bribe.

As illustrative of the same thing, I will add one more anecdote, which fell under my own observation a few months ago. While on a preaching tour with Babajee, to the east of Ahmednuggur, a sprightly Hindoo boy came running after us, as we were leaving his village to go to a neighboring one, and begged a tract. He appeared very much pleased on receiving it, and doubtless expressed himself so to the people of his village. But in an hour or two he came again, bringing the tract, and apparently much agitated. We asked him what was the matter? He reached out the book, and begged we would take it back; for he said a Brahmun had told him that if he kept that book, some dreadful calamity would certainly befall him. Nothing could persuade the poor little fellow to keep his tract.

All these things are done with the most perfect grace. Not an expression, or gesture, indicates the wiles which the deceiver is practising. To one unacquainted with their character, or who only sees them, when they come to pay their respects, as to a great man, the natives of India appear to be the most inoffensive, artless, and amiable people in the

world. Hence it is, that foreigners, on their first arrival in the country, and travellers who pass through the country, with a plenty of money, and a large retinue; and those who are high in the service of government, and see the natives only when they approach them as dependents, or flatterers, form the most erroneous notion of their character. Were the governor of Bombay, or any person of high rank, to travel from Bombay to Ahmednuggur, he would, in all places, and under all circumstances, find the natives the most respectful and kind. His every wish would be carefully attended to, and the greatest complacency would be manifested in him, both as a man, and a functionary of government. He might, as far as he could discern, represent them as a very happy, amiable, unsophisticated people. But suppose a missionary, or any person with but a servant or two, were to pass the same way a few days after, what would be his report on the same subject? He would tell us, that in one village he found it difficult to get an humble dinner; in another he could not get conveyance; and that at almost every stage he experienced some annoyance, arising from the falsity, the indolence, or the downright knavery of the people.

It is when they are detected, and charged with a misdemeanor, that they display the insidiousness of their character to perfection. It may be said, and almost without an exception, that a native is never

taken by surprise—is never disconcerted, whatever charge is brought against him, and however unexpectedly. “His specious politeness, and astonishing command of temper, leave all European hypocrisy in the shade.” The servant, for example, is arraigned before his master, for having defrauded him in his accounts. The man is conscious of his guilt, and knows he is detected. But not a muscle of his face moves. His eye is as placid as the sun-beam. On the spur of the moment, he fabricates the most plausible explanation of the whole matter—says he “*cannot* lie, for God sees him,”—offers “to swear on his master’s Bible” that all he has now said is strictly true—proposes to call in his fellow-servants, and to appeal to them if his account is not just. They all, to a man, declare that not an article is charged above the market price, and that not an article is charged which was not actually purchased for the master, and consumed by him. The “unjust steward,” to put the matter beyond all question, insists on calling the shop-keeper from the bazar. He, fully understanding the whole business, very gravely declares that the servant did take of him every article here specified, and paid him precisely what he had charged in the bill presented to his master. The master perfectly well knows that he has not received half the articles for which he is called on to pay, and that the price is some two or three times more than their value. But he has no remedy, or he does not

like to seek a remedy. He therefore submits to the imposition, or strikes from the bill what he sees fit. The servant very quietly replies, "Just as master please ; I pay what I tell master ; but never mind, I pay for it out of my own money, if master no pay." Or suppose the master to detect his servant in the very act of stealing his stores, or other articles, the latter would, in nine cases out of ten, not be at all disconcerted. He would instantly give the most specious account for the present suspicious appearances. He was "getting something for master, or looking after master's things."

A native servant of government is charged with embezzling public money, or of receiving bribes. Though guilty of a series of such rogueries for many years past, he expresses no other emotion, except a grave surprise, that a faithful old servant like himself, who had never been guilty of a misdemeanor in all his life, should now be thought capable of such an act. He appeals to the valuable public services of his fathers, he shows that they had been pillars of state from time immemorial, he appeals to his own fidelity in past years, and appeals to God as a witness to his integrity. He pleads his loyalty to the present Government, and feels grieved that a whisper of suspicion could exist any where ; and attributes it all to the envy of his fellow servants. He is convicted, condemned, and dismissed in disgrace. He says "*it is fate,*" insists on his innocence and

seeks a new field of enterprise. If convicted of a capital crime and condemned to death, he conducts in a similar manner. He goes to the gallows as coolly, and launches into eternity as thoughtlessly, as I have supposed him to bow to his disgrace. He says "it is fate."

With all due apology for the length of this article, I must add one anecdote more, as illustrative of the above remarks. The subject of the story is now in Poona jail for three years. He converses about his imprisonment with the most inconceivable coolness and composure, says he is perfectly innocent, that his confinement is no punishment, as he has a plenty to eat without any care or expense of his own, and shall at the expiration of the three years go out to enjoy his fortune of three lacs of rupees. His case was this: a survey of the Poona district was being made under the superintendence of a Captain P——, for the purpose of levying the land tax. With the characteristic indolence of "an old Indian," he confided this important business in a great measure to his head writer, a shastree whom he had, after a long trial, proved, as he supposed, to be a trust-worthy man. Though the Captain neglected his duty, the writer did not neglect *himself*. The survey went on, and the lands were all carefully examined as to their quality, agreeably to the orders of Government. And what then? Instead of adjusting the amount of the tax to the quality of the land, the shastree

adopted another plan. He told the cultivator who held the good land, if he would pay him such a sum, his good land should be registered and consequently taxed as poor land. And on the other hand, he threatened the cultivator who held the poor land, that, if he did not give him a specified sum, he would cause his poor land to be taxed as good land. In this way he secured large sums from both parties. The holder of the poor land complained to Captain P. But the complainant was only referred to the shastree who had the whole affair in his hands, and was supposed to manage it with great skill and fidelity. So the roguery went on till the charge of Captain P. fell into other hands. Complaints were then listened to, investigation was made, the fraud detected, Captain P. censured, and the rich shastree delivered up to justice, tried, convicted, and imprisoned for three years.

CHAPTER VI.

The character of Hindoo converts—illustrated by a reference to the members of the Church at Ahmednuggur—The usages of caste among converts—Bombay and Ceylon.

THERE is an erroneous opinion, if I do not greatly mistake, in the mind of the Christian community in general, respecting the character of converts from heathenism. The friends and patrons of

missions at home, in their ardent feelings and fervent desires for the conversion of the pagan world, but with a superficial acquaintance with their character as heathens, very naturally suppose, that if an *idolater* be once converted—if he once have his eyes opened to see the abominations of paganism, and once *feel* that he has escaped from the "horrible pit and the miry clay," where his poor countrymen are still engulfed, he *cannot* be otherwise than a faithful, laborious, and a zealous Babajee. They make but *very* little allowance for the *force* of *habit*, or for the mental darkness and the ignorance which they bring with them into the church. Not only are such converts "*sanctified* but in part;" they are *enlightened* but in a very small part. How much is expected of converts from the very lowest grade of society in this country? They have good hearts, but what have they more? Where is their zeal, their Christian refinement, their intelligence, their active benevolence? But even these have not been digged from so *low* a pit as the majority of converts from heathenism.

I beg not to be mistaken in this chapter. I wish to correct an error, but it is a delicate task. The foregoing chapters have, I hope, so far developed the true character of Hindooism, that the reader will now justly appreciate the object of the present remarks. These are by no means designed to depreciate the grace of God in the conversion of the

heathen, nor to lead you to despise the "day of small things." We ought greatly to magnify the goodness and mercy of our God for his infinite condescension in opening the way for the promulgation of the gospel in those "ends of the earth." My earnest desire and my honest endeavor is, to give the patrons of missions to that country a definite idea of the work which, in reliance on Divine aid, they have undertaken. I would spread out, as on canvass, the exact character of the people—their customs, their superstitions—the joys and sorrows of the missionary ; his trials, his discouragements, and every thing which goes to promote or impede the progress of Christianity in that part of India. And there is no feature in our Indian missions which will exemplify these things more strikingly or more correctly than the character of our converts.

There seems to be a general withholding of the Divine influences towards this unhappy nation ; and particularly do we feel this when we direct our attention to those who profess to have become Christians, and who for a time give evidence that they are truly converted. There is a class of converts, composing perhaps a majority of all who have been admitted to the Christian church since the commencement of Protestant missions in Western India, whose history may be told in these words:—They began to frequent the house of the Missionary ; expressed their doubts respecting Hindooism, and their

favorable opinion of Christianity. They are faithfully told *what they must do*, and what they must *be*, in order to become Christians; and are invited to attend at the regular preaching of the gospel, and are urged to acquaint themselves with the precepts, the doctrines, and the obligations of Christianity. Being often told how they should feel and believe, they soon profess that they do so believe and feel. They become anxious to be baptized; and if it be long delayed, they are often impatient, and sometimes cease from their inquiries altogether. Those who are baptized and received into the church, expect employment in the service of the Mission from that time, or in some Mission family; or they expect a support without employment. These attend on our religious services as they perform any other service for the Mission, but seldom make much progress in Divine knowledge. They are generally burdened with debts, when they come into the church, and afterwards contract new ones. If they have no wives, they not unfrequently bring themselves into sad suspicion—oftentimes they carry on a clandestine system of deception and cheating, in their accounts of schools, and other secularities of the Mission with which they are entrusted. After a year or two, they become less cautious; are detected, suspended from the church, and finally excommunicated. These form one class. Their history, to human *sight*, is gloomy and disheartening; to

untiring *faith*, it is the momentary darkness which precedes the dawn.

These remarks are not designed to dishearten those who have prayed and hoped for better things. Most gladly would I fan the generous flame which inspires their pious hearts. Most gladly would I tell them their hopes are realized to the full extent. But the cause of Christ, both at home and abroad, demands the unvarnished truth on this subject. These *apparently* dark features are, no doubt, intended, not only to humble missionaries, and to teach *them* where their strength lies, but to produce the same salutary effects on the church of Christ in general. If so, who will say that the sombre shades of the picture shall not be exhibited. It is, in my opinion, by no means certain that the *American* churches do not need to be tried by such a test. They need to feel more dependence on Divine influence, and less confidence in great societies, great funds, great and good men as the directors, and the dispensers of their bounty, and great numbers of missionaries abroad. It is when they look at the insurmountable obstacles—insurmountable for aught *man* can do—that they will cast their burden on the Lord.

There is another class of converts, a minority of the whole number, who lead regular lives; seldom give us trouble; quietly and cheerfully do what they are directed; but do not seem to feel any personal responsibility, or manifest much zeal for their de-

graded countrymen, or originate any new plans of usefulness, or exhibit much spirituality of mind. They follow on as the path is marked out and beaten down for them, but never lead the way.

I shall confirm what I have said, by corresponding facts. These shall be taken chiefly from the church at Ahmednuggur ; because, in the first place, I have had a personal acquaintance with that church from its origin ; and, secondly, because I believe that no church of the same number of members on that side of India, has ever, for two successive years, afforded so few cases of discipline and excommunication. The whole number of converts from heathenism who have been received into that church, is eleven. Nine were received by baptism, and two by letter from our mission church in Bombay. I shall here add a brief account of each individual, that the reader may have a correct idea of that little community as a whole.

Babajee was baptized in Bombay, Nov. 1831., and the next month accompanied us to Ahmednuggur, where he remained till his death, April, 1833, a devoted, active, zealous, and, as far as we could judge, a sincere Christian. His wife, Audee, after many severe struggles with custom and caste, and a wicked heart, and after having for several months cruelly tested the patience of her husband, was received into the church, the July following. Kasha-ba, and Kondooba and Beekya, inmates of the poor house, were baptized in September. The February

following, Gopal, two women from the poor house, and the aged mother of Dajaba, were received into our communion ; and in February of the next year we baptized Manajee, another member of the asylum. Babajee and Dajaba were received by letter. Most of these, previously to their receiving baptism, had heard the gospel preached daily, for several months, and during most of this time been probationers for church membership. They gave as good evidence of their sincerity, and of real conversion, as is generally obtained from persons in their circumstances. The responsibility of receiving most of these rested on me, as I was, during the greater part of this period, the only missionary there. If the transactions were hasty, the blame too is mine. I acted as most missionaries, under existing circumstances, would have acted ; and the experience of more than two years, though in some respects sad, has not been such as to prove any peculiar inconsideration on my part.

For some months all went on prosperously. Our trials commenced with the death of our beloved Babajee. His wife immediately manifested symptoms of dissatisfaction, and wished to return to the people of her caste. Dajaba became less interested in the affairs of the mission, and his mother was constantly urging him to return to Bombay. These trials after a few months subsided. Dajaba and Audee were married, and all became settled as to them. During

this time Beekya had been convicted of falsehood cheating, and other improper conduct; and, giving no satisfaction either by penitence or confession, he was suspended from the Church. He is desirous of being restored, but manifests no penitence for what he has done, and gives no evidence of a change of heart. Kondooba died Sept., 1834. As far as we know, he lived a regular life, and adorned a good profession. He was in feeble health, and on this account never put to the test which has proved the rock of offence to many—that of being called on to earn his own bread. Kashaba, of whom I have in former communications spoken in very favorable terms, did not disappoint our high hopes till he so far recovered his health that he was told he must earn his bread, as far as he was able, by his own labor. He resisted by every means in his power; and when we urged the point, and stopped his allowance at the poor house, he first said he could not, and then that he would not work; and finally quit our premises and went begging for several days. During this time he was detected, as he had been in some former instances, in eating a kind of seed or grain, which is well known to inflame an old disease in his blood, and consequently to keep him ill. He was convicted of falsehood and suspected of lewdness. It was on the whole thought expedient to accept the confession which he offered, and to restore him to the poor house. Gopal, of whom we had been entertaining

high hopes in the same month, confessed himself guilty of a breach of the seventh commandment, and was in consequence suspended from the church. He appeared well in his confession, and hopes are indulged that he will soon be restored. The remaining four, Manajee and three women, are in good standing. They have not, however, been tried by the fiery ordeal. Their wants are supplied. Three of them are inmates of the poor asylum. Whether they would stand the test better than Beekya and Kashaba did, remains to be seen. Notwithstanding his frequent protestations that he lays himself under no obligations to aid converts in temporal things, it is impossible for the missionary to know how far they are governed in their conduct by an expectation of the "loaves and fishes." Kashaba said, "He could do nothing but worship God—manual labor appeared too *worldly*." When remonstrated with, he said he would *preach*. Beekya proposed the same thing. Neither of these could read.

Dajaba, his wife, and mother, live in connection with one of the Mission families, and are supported by the allowance which he receives for his services in the Mission. They are quiet and orderly, but manifest no special interest in the operations of the Mission. Dajaba makes himself very useful as a copyist in his own language, and is of great assistance in giving instructions on the Sabbath, and daily at our different preaching places. He devises

nothing, and proposes nothing, but faithfully does, after the manner of a servant, whatever is requested.

The reader has now before him the picture of a Christian church in India. After making all the allowance we can for the force of habit, and the mental degradation of these converts, still there remains a melancholy and a mysterious fact in reference to them, that the influences of the Holy Spirit are so much withheld. This ought to lead missionaries to inquire, and Christians every where to examine, *why* it is? Why is our apparent success so limited, why our converts so few, and why among these so much defection? There must be a fault, there must be *guilt* somewhere. The promises of God are explicit and sure enough; and the efficiency of the gospel is potent enough. The defect must be sought after in the instrumentality. And I have brought the subject of this chapter before the friends of Missions in this country, hoping they will very seriously contemplate this sad feature of our foreign operations, and be brought to much self-examination, and dependence on God, and fervency of prayer, and of increased effort. It *may* be found that Christians, individually and collectively, have sadly mistaken the weight of responsibility which rests on them. God knows it; and withholds his blessing.

The inquiry will here very naturally suggest itself, why it is that Christianity has gained so extensive a footing in Southern India, but been so limit-

ed in its progress in the Western provinces? For *there* we find whole families, whole villages, and whole districts, which are said to be Christians. Is there any moral, natural or necessary cause for this wide difference? Christianity was introduced much earlier into Southern, than into Western India. But this, I fear, is not the principal reason which must be assigned. I have already, in general terms, alluded to a different reason, in a note near the end of the memoir. Church discipline in the two places is widely different. It will be recollected that I said, in the note referred to, that the "usages of caste had been respected in the churches at the south to a ruinous extent." I will now explain what I there only alluded to. They have not, it is feared, in that part of the country, embraced Christianity, but Christianity has been made to embrace them; and instead of imparting her purity and simplicity, as she is wont to do, she has been loaded with the filthy rags of impure rites, and customs, and caste prejudice and superstition; and she is now exhibited throughout those regions of darkness more in the form of a ludicrous comedian than as an angel of light. The prostitution is lamentable. The Abbe Dubois, a Jesuit, is censured, and most justly too, for asserting that Christianity could not be propagated in India, unless it be allowed to bend to the prejudices of the natives, and to the usages of caste. Protestants condemn this time-serving policy; while

a large society of Protestant missionaries, who have under their care many thousands of Hindoo converts, have, ever since the days of Schwartz, allowed caste, the most exceptionable feature of Hindooism, to appear in full vigor at the communion table !

These remarks do not apply to all the Missions in Southern India. The Missions to which they apply, belong to the church of England, and are subject to the bishop of Calcutta. Nor do they apply to *all church* Missions in that part of the country. They refer particularly to the Missions at, and in the vicinity of Vepery, Tangore, Trinchinopoly, Tinnevelly, Cuddalore, Madura, and Ramnad. In the days of Bishop Middleton these places contained 23,000 Christians

However desirous modern missionaries may have been to purify these churches from a stigma so derogatory to the Christian name, they have found themselves totally unable to do it, except at the risk of destroying the churches. The present bishop of Calcutta, more than a year ago, resolving to make an attempt to redeem them from their disgrace, issued a charge to the missionaries, in which he required the discontinuance of every rite and practice of heathenism in the native churches of his diocese. A second charge was soon after issued by the bishop, on the same subject. As this, with the bishop's opinions and remarks on this singular topic, has, since writing the above, fallen into my hands, I shall present the

reader with a few extracts. The curious observer of man's poor fallen nature may here read a new version of the old tale of depravity : and while he reads, let him appreciate the value of a pure gospel, unclouded by superstition, and untrammelled by heathen usages. Let him not despise, but pity, and seek to relieve a people so profoundly blind. They emerge from their native darkness, and come to the light, and, lo ! this light to them is darkness !

The following remarks, and statements of facts, are contained in a charge, delivered in December, 1834, by the bishop of Calcutta, to the missionaries and clergy of the south of India. The bishop had, as I have stated, some time previous, forbidden the usages of caste in the churches of that region of country. The decisive step which he had taken, was regarded by these Christians as violent and oppressive. In reference to the existing state of things, the bishop says :

“ I had no intention at first of delivering a second charge to the reverend missionaries, indeed I had prepared none, but when I had been some time at Tanjore and Trinchinopoly, and found the deep prejudices existing there on the subject of every thing touching upon caste, with the slight hold which real Christianity had on the sentiments and practice of the people, to say nothing of the immense number of new Christians who are interested, I altered my purpose. The case was emergent. These crowds

were neither to be left under the fatal influence of pagan and unchristian usages, nor yet to be thrown out from all means of grace, and forced back to open idolatry by any hasty or severe course of conduct. They neither felt their disease nor could well endure the remedy.

“The main barrier to all permanent improvement is, as I trust, in a way of removal, *the heathen usages of caste in the Christian churches*. When this case was laid before me a year and a half since, I had not a moment’s hesitation as to my duty; and all I have seen since my arrival here, has strengthened that conviction, which indeed had been fixed in my mind from the time that I first turned my attention to India Missions, nearly forty years since. While the master-minds of Schwartz and Gericke remained to keep down the attendant heathen practices, caste was comparatively harmless. It seemed more of a civil distinction. But I rejoice to find that the judgment of all my brethren and the whole body of Christian Protestant missionaries, without exception, concurs now with my own, that the crisis had arrived, and that nothing but the total abolition of all heathen usages, connected with this anti-christian and anti-social system, could save these Missions.”—“An isthmus cast up between Christ and Belial, a bridge left standing for retreat to paganism, a citadel kept erect within the Christian enclosure, for the great adversary’s occupation, is what the

gospel cannot tolerate. 'The Jesuits' proceedings in China are warnings enough to you.'

In a note accompanying the same charge the bishop adds : " A Christian missionary first arriving in India would not, and could not credit to what extent the heathen practices connected with caste extended. *As to religious services*, the different castes sat on different mats, on different sides of the church, to which they entered by different doors, approached the Lord's table at different times, and had once different cups, or managed to get the catechists to change the cup before the lower castes began to communicate: even the missionary clergyman was persuaded to receive the holy supper last ; they would allow no sponsors at baptism of an inferior caste ; they had separate divisions in the burial grounds, and none of the inferior castes could perform the service ; after which they were all compelled to bathe as being unclean, and for eight days the howling women continued their heathen custom of mourning. The country priest or catechist would not reside in a village of Pariahs, nor receive them into his house for instruction, nor would a Shoodra congregation receive a Pariah teacher, and when a congregation was convened, the inferior classes were all excluded. Separations between the children after eight years of age were insisted on.

" *In the domestic circle*, the wife was not allowed to sit and eat with her husband, but treated as his

slave, or rather a part of his goods and chattels—nor was she permitted to sit with her husband at church. No intermarriages were allowed between different castes—but illicit connections, intemperate feasts, &c. were connived at fast enough, and the Christian married his daughter to a heathen of his own caste, rather than to a Christian of a lower one. The widows of Shoodras were not permitted to marry again—virgin widows of betrothed husbands were subject to the same law—Brahmins were consulted as to the lucky time for marrying.—The Christian put away a Christian wife he did not like, and took a second heathen one.* The ill effects of their going to a Christian church to be married were removed by charms, and by the full custom of tom-toms, and heathen processions after they left the church—ceremonies of purification, as to females, were retained as among the heathen—the children were marked with various heathen insignia. These marks they wore when among the heathen, and obliterated them in Christian society. So they had Christian names, but also heathen ones for passing current in the world, often after heathen gods.

“As to general society, they considered themselves of a superior race—and the Pariahs born to be their slaves—they would not drink of the same well, nor live in the same street, nor take food from the same vessel; but broke all the earthen vessels;

a Pariah had touchèd, as being defiled—they would not receive from him even the sacred waters of the Ganges, to save their own lives. The touch of a Pariah made them unclean. Christians who retained caste were admitted to the festivities, often indecent, of the heathens, paid reverence to their gods, made vows at the pagodas, and called for the Brahmuns to exorcise the sick.

“*As to laws of caste*, they proceeded from the shastras, or pretended sacred books. The initiation was according to the shastras. The determination of offences was according to the shastras. The caste tribunals judged, according to the shastras; these tribunals were sometimes held in Christian churches, and upon their decision, the condemned Christian was forbidden to partake of the Lord’s supper.

“*Finally, as to the due order of society*, the lowest vagabond, or filthy drunken beggar, or thief, might condemn the most learned, respectable man, a possessor of land and property, attired in the most becoming manner, and sustaining the office of catechist perhaps, if of an inferior rank—and all this was unchangeable from age to age, from generation to generation.

“This is a mere specimen, gathered from my own inquiries. Instead of fifty, (the above number), five hundred similar circumstances might be easily ferreted out.”

The effect produced by the first charge—the one containing the prohibition of heathen practices in

the church—was such as might be expected. A member of our Mission happened to be on that side of India when the charge arrived. It was read in the churches, and received with such general indignation, that the most sober part of the members, even the deacons and the elders, joined with the more daring in their attempts to prevent the minister from reading it, by coughing, spitting, hissing, and scraping with the feet. What has been the result of the bishop's endeavors I do not know. There are doubtless some among them who will stand the test.

No indulgence is afforded to the heathen usages of caste, in any of the Protestant Missions in Western India. Hence will appear the difference which must be made when estimating the apparent success of missions in the two places. Were we to allow caste in our churches, we should at once throw open a *wide*, but not an *effectual* door. "So long as caste," says a writer in Calcutta, "is not interfered with; so long as what is asked is obtained; so long as their relatives and friends can obtain employment; so long as good salaries can be given, and places obtained, and comparative wealth be placed within their reach, so long will they be content to profess and call themselves Christians."

A comparison, in reference to success, is sometimes drawn between the Bombay and the Ceylon Missions, to the great advantage of the latter. A word of explanation may here serve to correct an error, and to vindicate the claim of the former mis-

sion to the patronage of its friends. Ceylon was many years ago in the possession of the Dutch. Their church and state policy was such as to open the doors of preferment only to Christians. This naturally induced the Brahmans, and the principal men of the island, to comply with the externals of Christianity, so as to be able to obtain places of profit and honor under Government. They were obliged to renounce idolatry, and, in a great measure, give up caste. No such inducements have ever been held out to the natives in Bombay. Hence, caste in Ceylon is comparatively nothing. In consequence of this, our brethren there are able to have boarding schools, in which they may have the entire control of a great number of youth. Their converts have been principally from their schools. Caste forbids us to have a single school on such a principle. Our schools are taught by heathen teachers. The scholars live with their heathen parents, and we have no control over them out of school, and only a very partial influence can we exercise over them during their school hours. This single fact, if properly considered, will, judging after the manner of men, account for much, if not for all, the difference which appears in the success of the two missions.

And the reader's attention may have been arrested by the *seemingly* striking difference between the character of the native converts in India and at

the Sandwich Islands. The principal difference which has been pointed out is a specific one. It relates to the observance of the Sabbath. I have, in the preceding memoir, confirmed the opinion which the reader perhaps had before, that there is a general laxness among Christian converts in India on this subject ; whereas we have been repeatedly told that the Sabbath is observed at the Sandwich Islands with a veneration and a scrupulosity which would not suffer in comparison with the manner of observing the day in the most pious village in New-England. Both of these accounts may be perfectly correct as to the *external observance* of the day. But a note or two of explanation may show that the real difference in the two cases is much less than the apparent difference. The poor ignorant Hindoo convert, with all his liberality of sentiment and his laxity of practice on this subject, may be equally conscientious ; or, in other words, his conscience may have as much to do in this matter as the equally ignorant Sandwich Islander's has ; and he may be as deserving of our indulgence on account of his former habits and education. While, on the other hand, the scrupulous observance of the islander may be found to be more the result of former habit than that of an enlightened and rectified conscience.

The fact in the two cases is this. Every idea that a Hindoo has of a holy day is, that it is a day of amusement and frivolity. Although many of

their holy days are professedly days of idolatrous worship, yet there is no idea of seriousness connected with them, or of veneration. And the very language used to express the idea of the Christian holy day, conveys to the Hindoo's mind but an imperfect notion of what we wish. While, on the other hand, the former habits of thinking of the islander are such, that the idea of *tabu* instantly attaches itself to his notions of the Sabbath. And the prohibition of the *tabu* is entire—"Touch not, taste not, handle not." Hence the two parties are very much influenced by their former habits and education, and should be blamed and praised accordingly.

CHAPTER VII.

Hindoo notions respecting the female sex.

THE remark is almost too trite to be repeated, that the degradation, or the elevation of the female sex, may be graduated by the prevalence or the absence of the Christian religion. And it will probably hold no less true that the *degree* of their degradation in heathen countries may again be graduated by the particular system of false religion which prevails, according as it is more or less debasing to the mind. The women of the Parsees, or fire-worshippers, are less debased than those of the Mussulmans in India; while those of the latter class bear less

marks of degradation than the women of the Hindoos. In the mind of the Parsee the Deity is elevated as high as the sun, while the Hindoo degrades him to a stone, or the vilest object that exists. Muhammedanism may in theory contain a more just acknowledgment of God than the religion of the fire-worshiper does; but, in practice, as seen in Bombay, preference must be given to the latter. Like the Romanists, the Mussulmans are, in all their feelings, superstitions, and practices, nothing but idolaters, though they do not stoop quite so low in the objects of their worship as their Hindoo neighbors.

Hence, then, we are to seek, in Hindooism itself, the first and the principal cause of the low condition of females in India. The genius of Hindooism saps in the heart of man the very foundation of all those tender and noble affections of his soul, which capacitate him to appreciate and admire those excellencies which are peculiar to the other sex. Hindooism must make its votary selfish, distrustful, and brutish. Love, tenderness, sympathy, weakness, modesty, and dependence, which we accord to the female as her appropriate virtues, and which soften our rough souls into congenial passions, are ridiculed, if not despised, by the Hindoo. He marries, or rather buys his wife, as he does his beast of burden, and afterwards regards her in very much the same light. All those little civilities and attentions which females receive in a Christian country are

unknown in India. Were a Hindoo to inquire after the health of his neighbor's wife, or of his daughter, the husband and father would instantly be fired with indignation. He would receive it in no other light than as an insult to his honor. Indeed, a native of India will not believe that a gentleman can ever frequent the society of females, or pay them any attention, whether married or otherwise, except it be with designs of lewdness. A Hindoo is never seen to treat his wife with familiarity or fondness. Were he even to be seen walking or riding with her, or caressing her, or engaged in familiar chat, he would be ridiculed by his friends as a silly, effeminate man; he would tauntingly be called a *European*.

The following quotations, from one of the sacred books of the Hindoos, will show that female degradation is, in the first instance, chargeable, as I have said, on Hindooism.

"The supreme duty of a wife is to obey the mandate of her husband. Let the wife who wishes to perform sacred ablution, wash the feet of her lord, and drink the water; for a husband is to a wife greater than Shunura, or Vishnoo. Her husband is her god and gooroo, and religion and its services; wherefore, abandoning every thing else, she ought chiefly to worship her husband. If (after the death of her husband) the wife wishes to worship Vishnoo, let her abstain, or worship him in the character of

her husband; and let her always remember her husband, as assuming the form of Vishnoo, and denominated Hurree." This implicit obedience of the wife extends to any thing which the husband may choose to command. His will and authority are paramount to any law, human or divine. If he command his wife to lie, steal, or commit adultery, she must obey. "There are several instances on record, of the *best* of women cohabiting with other men, when their husbands bade them."

In tracing the causes of female degradation, then, we are to begin at this point. This blind and unlimited obedience is inculcated in their shastras—it is ingrafted in their religion—it circulates through all the veins and sinews of society—it shows itself in the social and domestic circle—it stamps on the countenance of every female the indelible mark of inferiority. As soon as the father is told that a female child is born to him, his countenance falls, and his neighbors come to condole with him on account of his misfortune. The native cannot believe that Europeans have not the same feelings. Not a year ago, the lady of a missionary in C——, became the mother of a little daughter. A native friend of the husband called on him the next day, and was observed to look unusually sad. The gentleman inquired the cause; when the native, to his no small amusement, increasing the longitude of his physiognomy, said, "I have heard the new-born infant is a

daughter ; and I have come to condole with you in your *hard fate*." To become the father of a son, is regarded the greatest honor and happiness ; but the birth of a daughter is a calamity. And thus the girl is, from her infancy, made to feel her inferiority. It appears in every thing. She is regarded as incapable of mental improvement, and is doomed to a servile life. Ignorant and indolent, she, in her turn, becomes a wife, without any choice of a husband, and not unfrequently, sadly against her wishes. If she be of high birth, she is little more than the prisoner of her husband. He immures her within the gloomy walls of his mansion, and watches over her with a most jealous eye. There she wastes away her life in idleness, regarded as only fit to minister to the gratification of her husband. If, on the other hand, she be a person of low caste, she becomes the wife and the drudge at the same time : carrying burdens, laboring in the field, bringing water from the public reservoir, gathering cow dung, kneading it into cakes, and drying it for fuel, are her appropriate departments of labor. Nearly every occupation which nature points out as the sphere of the hardier sex, is, in this country, assigned to the women ; while her appropriate labors are performed by men. Her washing is done by the washerman ; her sewing, by the tailor ; her milk and butter, and all articles of food, which require but little cookery, are purchased in the bazar. She has no furniture to clean—no

floors to sweep and scrub. A coat of the grand solution, cow dung and water, once a week, settles that long account, which the industrious housewife at home has with her floors. Indeed, indolence and dirt at home, or drudgery and disgrace abroad, seem the only alternatives of Hindoo women.

It will here be said, "They must be educated, be taught to knit and sew, and instructed in all the arts of housewifery." Such a remedy would be about as adequate to remove the evil as the prescription which a very knowing native gave to his friend for the removal of a fever. He ordered him to "*scrape his tongue.*" This he thought a very philosophical remedy, because the symptom of fever appeared on that organ. The disease which cankers and corrodes the female community in this country lies too deep to be cheated out of its possession by such means. Education, and the instruction which I have supposed, may increase their wants, without supplying the means, or creating the moral habits, for gratifying these new wants. It is easy enough to tell a Hindoo mother and her daughter (if you can get access to them) how fine and comfortable a thing it is, to have a neat, pretty house, with clean furniture, to sleep on a bed, to sit on a chair, to eat from a table with plate, knife, fork and spoon—to sew knit, spin, etc. But it is quite another thing to bring them into a state in which they could either

have, or having, could enjoy such a state of things. This would be to change the whole constitution of society, to change custom and to destroy caste—to exchange Hindooism for Christianity. Hindooism is made up of prejudices, superstitions, Brahminical impositions, customs, usages of caste, and the like ; and these are inseparably entwined with all their social and domestic habits. Articles of food, the manner of cooking, divisions of labor, and, indeed, the whole mode of life for a Hindoo, are regulated by religious injunctions. In order, then, to relieve any class in India, as the females, for example, from the degradation and wretchedness of their present condition, we must first relieve them from Hindooism, and give them the ennobling and beatifying religion of Jesus Christ. In proportion as the force of religious principle (if I may so denominate an attachment to Hindooism) is weakened in the minds of fathers and husbands, in the same degree will the very desirable effects above alluded to, follow.

A native, when remonstrated with for allowing his wife or his daughter to remain in a state of ignorance, inferiority, and neglect, very justly replies, that “she is not qualified for the society of the other sex.” True, she is not qualified for the society of her own husband. But why is she not? The fault is, again, chargeable on the national religion. Hindooism makes it a crime for a woman to learn to read and write. And the course of life which, in

the present state of things, a woman is obliged to follow, renders education, and a knowledge of the arts and comforts of civilized life, unnecessary, and, in a worldly point of view, hurtful. The education of native females (considered as heathen) can confer on them little or no temporal advantage. They have no scope for it, and can have none under the present system. It would be like putting the costly and graceful attire of an English lady, on a poor, dirty, cooly woman. The first basket of brick, or mortar, or cow dung, which she should place on her head, would crush the pretty bonnet, and besmear it with a vile solution, to say nothing of the suffering of her poor head, by substituting so frail a thing for the substantial old rag which answers the double purpose of poising the burden, and protecting the head. And the fine dress, too, would suffer no less debasement to its comeliness. Female schools, as far as they may be brought under Christian influence, are the medium of conveying religious knowledge, and may thus be the means of producing that radical change which will permanently ameliorate the condition of Hindoo women. In this sense only, I apprehend, do female schools fall within the limits of the extensive plan of missionary operation. And in reference to this object, they call for the most hearty co-operation of the enlightened female communities in Christendom.

The prejudices of the natives in general against

female education are very strong. They seem not only alarmed at the idea of *innovation*, but they fear the consequences which may ensue. Their apprehensions are sometimes supported by reasons which cannot but elicit a smile from the gravest Christian husband. I recollect once hearing a conversation between Mr. A. and a company of men in a country village, to whom the subject of female education was apparently new. Mr. A. pointed out to them the advantages and comforts of a wife's being able to read, write, and keep accounts; it would make her the man's equal and companion, as well as his helper. His auditors listened with a very significant gravity, and no doubt thought it all a very fine theory. One more wise than his neighbors answered: "All this, Sahib, may be very true with your people, but it will never do for us. It would be impossible for Hindoos to *keep their wives in subjection*, if they were to be educated." In vain did their opponent assure them that women of the most refined education, and the most extensive knowledge of human nature, made the most obedient and affectionate wives in the world. They will then, said he, be governed by reason, judgment, and common sense, and regarding the interest of their husband as their own, they will yield a rational and cheerful obedience in those things in which the husband's will ought to have the preference; while, at the same time, he might enjoy the advantage of

her better judgment in matters which pertain to her own sphere. They only rejoined, "Our women are not like yours; if educated, they would be refractory; they would no longer carry burdens, or collect cow dung."

It will easily be inferred, that a woman occupying so subordinate a station, not admitted to the confidence of her husband, and seldom to his company, except it be in a way that must make her feel, more than any thing else, how *brutish* his regard for her is,—can only be kept in *subjection* by coercive means. Hence the violence, the beatings, the cuffs and kicks, which many poor wives receive from their husbands. I have in the dead of night heard the alternate blows and screams, till it seemed the defenceless wife must expire under the lash, before I could afford her relief. I have seen the same woman the next morning forsaken of her unrelenting husband, and lying outside of her house, so exhausted and bruised, that she could not rise from the ground, nor scarcely raise a hand. It is astonishing with what shameless coldness a native will speak of whipping his wife. I recollect an instance of a Brahmun from the continent, who, in conversation with a missionary in Bombay, was speaking of his village, of his own troubles and the like, when he observed that, for some cause which I have forgotten, he had flogged his wife. "Flogged your wife," said the missionary! "How is this? Do you think such things

to be right?" "Oh, yes," said he very coolly, "women must be kept in subjection; you know."

Every one is acquainted with the atrocities of infanticide, which have terminated the miseries of thousands of female children annually, and which are still practised in some provinces of India. The following account of the Gickers, taken from "Dow's History of Muhummudanism in India," portrays this subject in horrid colors.—"The Gickers were a race of wild barbarians, without either religion or morality. It was a custom among them, as soon as a female child was born, to carry her to the market-place, and there to proclaim, holding the child in one hand, and a knife in the other, that any person, who wanted a wife, might now take her, otherwise she was immediately put to death. By this means they had more men than woman, which occasioned the custom of several husbands to one wife. When this wife was visited by one of her husbands, she set a mark at her door, which being observed by any other who might be coming on the same errand, he immediately withdrew till the signal was taken out of the way."

The practice of a *plurality* of husbands still exists in some places in the north of India: see letters from India by Victor Jacquemont, the French naturalist, 1834. On the Neilghery Hills, in South India, there is a similar custom, the origin of which, not unlikely, might be traced to the above-mentioned

practice of destroying female children. These *ladies* of the Hills are said to turn the monopoly to their own account. When they travel, "they station their several husbands on the road at a distance of five or six miles. The first husband *carries her* on his shoulder to the next station, where another husband is waiting to forward her in the same manner to the third, and so on to the end of her journey."

There is a practice in some parts of the northern provinces, more degrading perhaps to the female sex, than any I have yet mentioned; and what renders it the more wonderful, it is so completely at variance with the extreme jealousy with which husbands in India generally watch over their wives. It is there regarded a mark of hospitality for the host to prostitute his wife to his guest. This extraordinary proffer is not made to their own countrymen, or the people of their own caste only, but to strangers and foreigners. Several Europeans have given this account from personal acquaintance with the fact, and in one instance, I recollect a native of rank was much offended with a European gentleman, whose guest he happened to be, because he did not offer him the same hospitality.

Such is a slight view of the evil, but the remedy,—it is easy, simple, sovereign. It is the uncompromising gospel of Jesus Christ. Hindooism must be displaced by Christianity, the gospel must be preached, heard, and believed. For they cannot believe ex-

cept they hear, they cannot hear without a preacher, and they cannot preach except they be *sent*. Every system of Missions, therefore, which does not make the *preaching of the word* the prominent object, which does not look to, and depend on, this as the promised means of success, and hold all others as only auxiliary to this great end, will, in the same proportion, fail of applying a remedy to the monstrous evils of which I have been speaking.

CHAPTER VIII.

Hindoo deities—their origin—their character—Shiva—the Lingam—
Krishna—Indru.

VOLUMES might be written on this subject, which would neither repay the writer, nor instruct or amuse the reader. I shall only add to what has already been inserted in the memoir on the general subject of the character of the gods, a few specimens, which will better illustrate their particular character. I have selected those deities which are in the highest repute among the people. And here I shall again quote the Abbe Dubois in his descriptions of Shiva, Lingam, Krishna, and Indru.

SHIVA.

‘This god is generally represented under a terri-

ble shape, to show, by a menacing exterior, the power which he possesses of destroying all things. To aggravate the horrors of his appearance, he is represented with his body all covered with ashes. His long hair is platted and curled in the most whimsical way. His eyes, unnaturally large, give him the appearance of being in a perpetual rage. Instead of jewels, they adorn his ears with great serpents. He holds in his hand a weapon called sula. I have sometimes seen idols of Shiva, of gigantic proportions, admirably contrived to inspire terror.

“The principal attribute of this god, as we have mentioned, is the power of universal destruction; although some authors also give him that of creation, in common with Brahma.

“His fabulous history, like that of all the other Hindoo gods, is nothing but a tissue of absurd and extravagant adventures, invented, as it would seem, for the mere purpose of exhibiting the extremes of the two most powerful passions which tyrannize over man, luxury and ambition. They relate to the wars which he maintained against the giants; to his enmity and jealousy in opposition to the other gods; and, above all, to his infamous amours.

“It is related that, in one of his wars, being desirous of completing the destruction of the giants, and of obtaining possession of Tripura, the country which they inhabited, he cleft the world in twain, and took one-half of it for his amour. He made Brahma

the general of his army. The four vedas were his horses. Vishnu was his arrow. The mountain Mandara Parvata was used for his bow, and a mighty serpent supplied the place of the string. Thus accoutred, the terrible Shiva led his army to the abode of the tyrants of the earth, took the three fortresses they had constructed, and demolished them in a moment. This, and other stories of Shiva, are given at great length in the Bhagawata.

"Shiva had great difficulty in obtaining a wife; but having made a long and austere penance at the mountain Parvata, that lofty eminence was so affected by it as to consent, at last, to give him his daughter in marriage."

This god, more generally known in Western India by the name of Mahadeo, (the great god,) is almost universally worshiped. The emblems of Shiva are the Lingam, which is described below, and the Nundee Byle (sacred bull.) These, the former representing the male organs, and the latter being a representation of the bull in Shiva's heaven, on which he is supposed to ride, are always placed in front of the god, and are objects of worship.

THE LINGAM.

"The abomination of the Lingam takes its origin from Shiva. This idol, which is spread all over India, is generally inclosed in a little box of silver,

which all the votaries of that god wear suspended at their necks. It represents the sexual organs of man, sometimes alone, and sometimes accompanied. The long account given of the origin of this mystery in the Linga-purana, may be thus abbreviated.

“Shiva, having one day, in presence of the seven famous penitents, exhibited himself in a state of nature, began to play several indecent vagaries before them. He persisted till the penitents, being no longer able to tolerate his indecency, imprecated their curse upon him. The denunciation took immediate effect, and from that moment Shiva was emasculated. Parvati, having heard of the misfortune of her husband, came to comfort him ;—but I have not the courage to return to the pages which contain the topics of consolation which she used, or the methods she employed to repair his loss.

“In the meantime, the penitents having more coolly considered the disproportion of the punishment to the offence, and wishing to make all the reparation in their power to the unhappy Shiva, decreed that all his worshipers should thenceforth address their prayers, adoration, and sacrifices, to what the imprecation had deprived him of.

“Such is the infamous origin of the Lingam, which is not only openly represented in the temples, on the highways, and in other public situations, but is worn by the votaries of Shiva, as the most pre-

cious relic, hung at their necks, or fastened to their arms and hair, and receiving from them sacrifices and adoration."

The Lingam is the ordinary symbol of all the followers of Shiva. That sect spreads over the whole of India, but particularly in the west of the Peninsula, where the Lingamites compose, in many districts, the chief part of the population. The particular customs of the sect have been before noticed; the most remarkable of which are, their abstinence from whatever has had the principle of life, and the practice of interring their dead, in place of burning them, as most other Hindoos do.

"We know not to what excess the spirit of idolatry may lead the ignorant; but it is incredible, it even seems impossible, that the Lingam could have originated in the direct and literal worship of what it represents; but rather that it was an allegorical allusion of a striking kind, to typify the procreative and regenerating powers of nature, by which all kinds of being are reproduced, and maintained in the wide universe."

There is nothing in the whole system of Hindoo abominations so shockingly abominable, as the worship of the Lingam. Not only is this vile representation worshiped in their public temples—not only hung about their necks in a silver case, or worn in the manner of ornaments on the arms, but the women may be seen of a morning on the sea shore, or

near the river where the people go to bathe, forming lingams of mud, and placing them in the sand, then bowing down and worshipping them.

KRISHNA.

“ Besides the ten avataras of Vishnu, the Hindoos recognize another, which is that of his change into the person of Krishna. This metamorphosis, and all the fables that accompany it, are contained in the book called Bhagawata, which is scarcely less famous than the Ramayana.

“ Krishna, at his birth, was obliged to be concealed in order to avoid the attack of a giant who sought his life. He escaped his enemy under the disguise of a beggar. He was reared by persons of that caste, and soon exhibited marks of the most unbridled libertinism. Plunder and rape were familiar to him from his tender years. It was his chief pleasure to go every morning to the place where the women bathe, and, in concealment, to take advantage of their unguarded exposure. Then he rushed amongst them, took possession of their clothes, and gave a loose to the indecencies of language, and of gesture. He maintained sixteen wives, who had the title of Queens, and sixteen thousand concubines. All these women bore children almost without number; but Krishna, fearing that they would league against him, and deprive him of his power, murdered them all. He had long and cruel wars with the

giants, with various success. At last his infamous conduct drew upon him the curse of a virtuous woman called Gaughavy ; the effects of which were soon apparent in a wound, of which he died."

In obscenity there is nothing that can be compared with the Bhagawata. It is, nevertheless, the delight of the Hindoos, and the first book they put in to the hands of their children, when learning to read ; as if they deliberately intended to lay the basis of a dissolute education.

INDRA OR DEVENDRA.

"This god, as we have before stated, is king of the inferior deities, who sojourn with him in his paradise called Swarga, or seat of sensual pleasures ; for in this voluptuous abode no other are known. All who are admitted into it have a supply of women equal to the most inordinate concupiscence ; and their vigor is so increased as to render them capable of perpetual fruition.

"It will be naturally supposed that the history of a god, who rules over a society like this, must be disgusting, and filled with nauseous obscenity ; and it certainly would be a cruel task, to be obliged to submit to the perusal of what the Hindoo books contain on the subject of Devendra, and of the detestable gratifications in which the votaries who are admitted into his paradise indulge. But that I may not omit an opportunity of exposing the genius of the

Hindoo mythology, and that of the abominable books from which the natives imbibe their earliest principles, I am compelled once more to incur the risk of offending modesty, by tracing an outline of a single adventure of this god of the heathens.

“ Having conceived a violent passion for the wife of the penitent Gautama, and after meditating long upon the means of gratifying it, he bethought himself of assuming the appearance of a dunghill cock. In the shape of this domestic fowl, he took his station close by the house of Gautama ; and in the middle of the night he began to crow, and counterfeited so well, that the penitent, who happened to be awake, supposing that the dawn was approaching, got out of bed, and went to make his usual ablutions in the river. As soon as Gautama had gone forth, Devendra entered the house, and occupied his place by the side of his wife Ahilya. The husband, when he returned, understood what had taken place in his absence, and in a transport of rage poured out his curses upon both, imprecating that his wife might be transformed into a stone, and that her gallant should be withered up, and deprived of the marks of virility.

“ The malediction was instantly effectual against both. But the gods and the goddess of Swarga, having heard of the mishap of their king, and indeed having ocular testimony of his misfortune, occasioned by the curse of Gautama, after much con-

sultation, found out the means of restoring him to his pristine vigor and integrity, by borrowing from a he-goat which they caught.

"This is but a brief, and, I trust, rather a delicate abridgment of the adventure; which is given, at full length, in the purana called Indra-purana.

"It makes me blush even to allude to such obscenities; and the shame they occasion restrains me from entering into an enlarged detail of the fables relating to the divinities of India; which are replete with allusions equally abhorrent to modesty and reason."

Indra was once among the most celebrated of Hindoo deities, but at present he appears to be much out of vogue. His importance now is merely nominal. Similar revolutions no doubt are continually occurring in reference to other deities. Brahma, once a superior deity, and still the first person of the Hindoo trinity, is now, through his indecent behavior, expelled from the society of gods. No temple is now built to him, no one pays him divine honors, no one repeats his name; while Hanamunt, a god of yesterday, a monkey, a general of a monkey army, is worshiped throughout all Western India; and very generally throughout the whole country. His temple is to be seen in every village, and his name is in every one's mouth. New gods are constantly springing into existence, which will in their turn throw the divine monkey in the back

ground, and become the principal divinities of the country. Within the last two years, several instances of this nature have occurred to my own knowledge. A new divinity has within this period been created in Bombay, which promises fair to supplant some of his more honored predecessors. A rich native, by the name of Darkjee Dadajee, built and adorned a superb temple, and set up in it a god whom he called *Darkeshwar*—a name derived by substituting *Eshwar*, an appellation of the Supreme Being, for *jee*, the honorary post-fix of his own name. Thus, by joining to his own name the name of the Supreme, he has given to the world a new divinity.

I have already, in chapter fourth of this volume given an account of the creation of a god at Jalna. But for the timely interference of the English, the murderer of his mother might have become as renowned as Ram or Krishna. The monument of Col. Wallis in the burying ground at Seroor is worshiped by the Hindoos, in the same way as the Mussulmans worship the tombs of their saints. A light is kept constantly burning before the tomb, and natives of all classes bow before the monument as they do at their temples. The colonel, who was much esteemed by the natives while living, is now enrolled in the canon of their saints, and not unlikely he will yet find a place in the Hindoo pantheon. Similar honors are likewise paid to the tomb of Lord Cornwallis in Bombay.

I might here name another instance which fell under my own observation at Ahmednuggur. It is not very similar to the examples above, but not less indicative of the stupid propensity of the Hindoos to worship any thing but the true God, which chance throws in their way. Captain M——, of the British army, at the death of his mistress, a Hindoo woman of low caste, indulged the extraordinary whim of erecting a tomb over her remains. The architect, a Hindoo, brought him the plan of a temple, which seems to have pleased him so well, that he allowed the architect to follow it. When it was completed it was supplied with images by the same person. These were at once recognized by the people to be legitimate gods, and received their adoration. And had not the temple been abused, and the deities profaned, by some European soldiers, whose indignation seems to have been excited by the outrage which decency as well as Christianity received, this place would in all probability have become the resort of idolaters for many generations to come.

It would, perhaps, be impossible, were it of any utility, to trace out the origin of most of the Hindoo pantheon. There are legends extant, which profess to give the origin of some of these deities. But they are probably sheer fabrications. As a specimen, we may take the story of Gunputtee, a god almost universally worshiped. He is said to be the son of Pawuttee, the wife of Shiva, though not by natural

birth. While Shiva was one day absent on a hunting excursion, his wife seized the opportunity of bathing in her own house. But fearing her husband might suddenly return, or she be otherwise interrupted, she desired to place a porter at her door. Having no one near, she hit on the following happy expedient. She took the dirt which she had washed from her person, and formed a sepoy. At her will the *clay* became animated, and was placed for a guard at the door. Shiva soon after returned; but on attempting to enter the house, he was repulsed by the unexpected sentinel. Enraged at this affront, he drew his sword, and severed the young man's head from his body, and went in pursuit of his wife. She, surprised and astonished at his appearance, in spite of her porter, demanded how he had entered? He replied "that he had killed the impudent fellow at the door." She exclaimed, in an agony of grief, "You have killed my son, you have killed my son." Her excessive grief softened the rage of the infuriated husband, and he promised to make her amends. He accordingly went out and decapitated an elephant, and placed the head on the trunk of the unfortunate son of Pawuttee, and restored him to life; and at the same time ordained that he should, under the name of Gunputtee, or Gunesh, (which means the lord of armies,) be worshiped throughout the whole world. He is, accordingly, every where adored, as the God of wisdom,

and the remover of obstacles. Hence he is invoked at the commencement of every undertaking. He is represented as a short, fat man, with the head of an elephant.

I am aware this is not the only account which is given, of the origin of Gunputtee. Like most things in Hindoo mythology, not only the traditions, but the written accounts, contained in the shastras, are so contradictory, that it is impossible to know what the Hindoos themselves believe in reference to these matters. Concerning the deified man, Tukaram, of whom it is written that he was taken up bodily into heaven, there are, in different Hindoo books, no less than six different places specified, from which he ascended; and these places far distant from each other.

The above account of Gunputtee was given to me by Babajee; and I have no doubt it is as worthy of credit as any account extant.

Since writing the above, I have read with much interest the "Travels of Bernier," a French physician, in Upper India. His remarks, or rather the opinions of others, which he details, respecting the Hindoo Triad, are so curious, if not well founded, that I am induced to extract them. Speaking of the three principal deities of the Hindoos, he says: "With respect to these three beings, I have seen several European missionaries, who were of opinion that the Hindoos have some conception of the mys-

tery of the Trinity, and said it was expressly declared in their books to consist of three persons in one God. For my own part, I have repeatedly argued with the Pundits, but they explain themselves so ambiguously, that I have never been able exactly to comprehend their ideas on this subject. Nay, I have heard them declare, that there are three most perfect beings whom they call Divityus; but without clearly explaining what they imply. In this they resemble the ancient idolaters, who never defined the words *genii* and *numina*, which is, I think, the same as Divityu among these idolaters. I have also conversed with the more learned Pundits, who, it is true, assert that these three beings are really one and the same god, viewed under three different attributes, viz. the creator, the preserver, and the destroyer of all things. Moreover, I have discoursed with the reverend Father Kou, a German Jesuit, and a missionary at Agra, well versed in the Sanskrit, who maintained that, not only did their books declare the existence of one God in three persons, but the incarnation nine times of the *second* person of their trinity. I will relate what a certain Carmelite of Shiraz communicated to the reverend father above mentioned, when traveling through that city, on his way to Rome.

"The Hindoos," says he, "do aver, that the second person of the trinity was nine times incarnate, and that he delivered the world from its mani-

fold sin and iniquities. But the eighth incarnation is the most celebrated, inasmuch as they entertain the notion that the world, being subjected to the power of giants, was redeemed by the second person, incarnated, and born of a virgin, at midnight; the angels chanting praises in the air, and the heavens showering down flowers during the whole night. This incarnate god slew first of all a giant, who flew in the air, and who was so hideous and monstrous as to obscure the sun, and, by his fall, to cause a convulsion of the earth, into which he penetrated so deep, that he descended into hell. That this god incarnate being wounded on the side, in this first conflict with this giant, fell, but by his fall routed, and put his foes to flight: that after he had raised himself again, and redeemed the world, he ascended into heaven: and that, because of his wound, he is commonly denominated, *Wounded in the side.*"

CHAPTER IX.

Hindoo atonements for sin—Penances—sacrifices—mortifications—bodily inflictions—transmigration and punishment for sin.

I HAVE in the course of the memoir, and of the second part of this work, incidentally mentioned many of the rites and observances by which the votaries of Brahmunism seek to atone for sin. They may be said

to abound in atonements. Holy bathing, reading the shastras, pilgrimage, fasting, giving to the Brahmuns, feeding devotees, building temples, digging tanks, with the endless routine of sacrifices, penances, and religious austerities, which make up a very important part of Hindooism, have been alluded to above, and some of them have been briefly described. I shall here add a few anecdotes, which will serve to illustrate the subject better than could be done by a tedious exposition.

I have already referred to the wonderful effects of the *muntru* in procuring the pardon of sins of every description, and conferring final beatitude. The repetition of this mystic verse at once sets the offender free, and assures him all the blessedness of the upper world. But this wonder-working crucible, in which sins of the most obstinate cast are fused and poured out as a pure oblation to the gods, is kept exclusively in the hands of the Brahmuns. Whether the common people are not able to pay for the transmutation of their baser metals into gold, by the very easy method held out to them by this philosopher's stone, or whether they practically have misgivings in respect to its efficacy, I know not; but so it is, that they resort to an endless routine of atonements, some of them very expensive, and most of them attended with great bodily mortifications:

A man in Bombay has been performing a penance of a very painful character for sixteen years.

He sits in a miserable shed, holding on his left hand a vessel of perhaps ten pounds' weight, which contains the sacred shrub. His whole arm is withered, and the finger nails have shot out like ram's horns, five or six inches in length. It is confidently affirmed by the people about him, that he never leaves this spot, nor gives himself a moment's respite from his burden, either night or day. But, notwithstanding the precautions which are used by those who are interested to keep up the farce, this man has been seen from his post, though not in such a manner as to forfeit, in the estimation of the people, his character for sanctity. He is considered the most holy man in Bombay—there is no doubt he is the proudest man there. In a village not two miles from Ahmednuggur there is an ascetic, who is said to carry his austerities to still greater perfection. His friends assert of him that he has actually subsisted *without food* for several years.

In the same vicinity I knew a man, about two years ago, to sit in the jungle for three months, almost naked, during the coldest part of the year. He selected his station on a small knoll, at a considerable distance from any dwelling, drew a circle with his stick about eight feet in diameter, and seated himself in the centre. He sat there in a perfect state of listlessness, (or, as the people say, in a state of the most profound meditation and absorption in the divinity,) exposed by day to the heat of a tropical

sun, and by night to the chilling winds. I have seen him late of an evening, and early of a morning, and I am much inclined to believe that he seldom, if ever, overstepped the narrow limits of his circle. He subsisted on the free-will offerings of his visiters. They took this mode of making themselves partakers of the merit of his austerities. I will not disgust the reader by attempting to describe the appearance of this man, or of the place which he occupied, as I beheld it at the expiration of three months. The reader may fancy what must have been the accumulation of filth both on his body, and in the circle about him. The recollection of his unshorn and uncombed hair hanging about his shoulders, matted with oil and dirt ; his tattered old cloth, glazed with the accumulated dirt of months, and perhaps years, and alive with vermin ; and the place where he sat covered with the filth of three months' residence, revive in my mind, even at this distant period, the idea of one of the most disgusting scenes I ever beheld.

Passing a rod of iron through the tongue ; hanging suspended by the legs from a tree over a slow burning fire, inhaling the fumes and sparks ; leaping on a plank set full of sharpened plates of iron ; lying on a bed made of a plank set with iron spikes ; looking at the meridian sun for whole days in succession ; supporting heavy objects with the extended arm, till it becomes withered ; measuring

a specified distance with one's length ; swinging through the air suspended from a hook ; and penances too numerous and too foolish to be enumerated, are resorted to as expedients for taking away sin, and accumulating righteousness.

An extraordinary instance of "measuring the length," fell under my observation about two years ago, on the road between Poona and Ahmednuggur. The subject of this penance was a poor, decrepit old man. When he had once prostrated himself he had scarcely strength to raise his body from the ground. I watched him as he fell on his face, and marked with a short stick where he was to place his foot at the next prostration, and then struggled to rise ; and never have I witnessed a scene which excited my pity more. Never have I beheld a more deluded pagan, or one apparently more honest in his delusion. An old man, just tottering over his grave, a worshiper of idols for more than half a century, an inhabitant of a village where the light of the Sun of righteousness had not yet gleamed ; one who, seemingly, had never before heard the efficacy of the hollow rites of Brahmunism to take away sin, called in question, now stood before me. He had settled all his worldly affairs, and come to the determination to measure his length to Pundurpoor by Poona, a distance of more than a hundred and fifty miles ; and had now come seven miles, at the rate of one mile a day. I interrogated him as to the object of

his pilgrimage, and the motives which led to it. I remonstrated with him on the folly, as well as the temerity of the undertaking, and offered him some money to defray his expenses, if he would return to his family. I told him he could never expect to reach Pundurpoor now, at the commencement of the monsoon, and feeble as he was; but he must expect to die on the way. All this was in vain. He said it was the same to him, whether he lived or died. If he died, he said, it was in a good cause. I have never met with so striking an instance of delusion in India. It would be curious to analyze the motives which prompted to this undertaking. I can easily conceive that the poor, ignorant man, in the evening of life, began to feel some vague dissatisfaction with his past religious observances, and was at length led, either by his own reflections, or by the advice of his gooroo, to adopt this plan to make up at once for all past delinquency, by a most severe penance. How far he believed such service would be acceptable with God, it is impossible to say. Still I can suppose him convinced that he was performing a service pleasing to God, and really beneficial to himself.

Hook-swinging I mentioned as another expedient. While on a tour in the Deckan, I witnessed the following instance of this penance. I arrived in the village of S—— about eight in the morning. When I had breakfasted, and recovered a little from

the fatigue of a hot morning's ride, I sought an interview with the people; but, to my no small disappointment, I found that the villagers were either absent, or in such a state of excitement as to preclude all hope of being able to gain their attention that day. On inquiring the cause, I was informed that there was to be a *buggard* (hook-swinging) that day, in the vicinity; and all the people were, on that account, half infatuated. Babajee and myself at once determined to witness the scene, and persuade the devotee if possible, from swinging; or, at least, to point out to the multitude a more excellent way. We accordingly set off. The post was erected on the top of an oval hill, near the temple of Kundooba, about two miles from the village. Our road lay over an extensive plain, which was covered with a moving mass of people, winding their way, from every direction, towards the hill. There were not less than a dozen villages within sight, from the place of exhibition. From all these, and others at a greater distance, the inhabitants, men, women, and children, emerged in swarms, until every road, and every by-way, were filled with the passing multitudes, and the whole plain seemed moving towards the hill, in its centre. One feeling seemed to pervade every heart. It was the feeling which predominates with the rabble, at a fair in England, or with the heterogeneous mass seen at the grog-shops, and about the carts, at a general muster in America.

Amusement, frivolity, and dissipation, are the apparent objects of pursuit. Not the semblance of devotional feeling, not the decency of religious propriety, is any where to be discovered.

We ascended the hill. It was already literally covered with people. A procession was at that moment moving slowly about the temple. A band of native musicians preceded them with the loud tom-tom, and other rude minstrelsy, which grated no less horribly on the ear. Next followed the devotee who was about to swing. He was naked, save a stripe about his loins. About his neck was a garland of flowers; his body, face, arms, and hair, were besmeared with the sacred powder, and in his hand he carried a poignard, on the end of which was fixed a green lime. Over his head was spread a coarse canopy, supported by four men. The procession came around to the front of the temple, where they halted, and the devotee prostrated himself before the god, in honor of whom he was about to swing. Thence they proceeded to the post, which had been erected twenty yards in front of the temple. After circumambulating this, the devotee was presented to the officiating person, to receive the hooks in his back. We embraced this opportunity of remonstrating with the deluded man, and of addressing the no less infatuated multitude. All availed nothing towards dissuading them from the performance of the disgusting rite. They soon became impatient, and

we found it prudent to desist. The officiator (not a Brahmun) then presented the hooks, and an instrument for piercing the skin and flesh, for their more easy insertion. He first demanded and received some pice from the devotee, as his fee; then, bringing the ear of the man to his mouth, he gave a most terrific scream—enough to stun the poor fellow; and, after performing some other trifling ceremonies, he took up some dust from the ground, directly behind the devotee, and marked the parts of the small of the back, where the hooks were to be inserted. The flesh was cut, and the hooks inserted. One end of the transverse beam, which turns on a pivot, and from which a rope is suspended, was brought down, and the hooks made fast to the rope. The beam was then brought to a level, by means of a rope suspended from the other extremity, which consequently brought the devotee into the air, and set swinging by persons employed for the purpose. With one hand he supported his head and the upper part of the body, in an upright posture, by holding fast to his cloth, which had been suspended before him for this purpose, from the transverse beam, and with the other hand he scattered spices, nuts, and flowers, to the multitude, who joined with him in shouts of exultation.

After swinging till he appeared to be exhausted, he was let down. And then ensued a ridiculous scene. He had no sooner reached the ground than

the coolies who swung him made a very hasty, and rather a violent demand on him for their *pay*. Whether their demands were exorbitant, or whether the devotee thought to make a cheap business of his penance, I know not. The crowd at this moment became so great as to press me beyond hearing distance. Perhaps the poor fellows knew the difficulty of collecting debts for such service, and therefore embraced the present as a favorable opportunity. Be this as it may, a tumult and confusion ensued. The vociferation of a dozen voices at once, concentrated for the first time the attention of the multitude to the spot of exhibition. It all ended in words, and a payment of the price. This being arranged, the man retired with his friends to receive their congratulations. After a few moments I followed him. He expressed as much complacency in what he had done, as a papist manifests when he has made his annual "confession," paid his priest, and received a full absolution of all his sins. He swung in fulfilment of a vow made when dangerously ill. But a very small part of the vast multitude manifested the least interest in the swinging. They were buying and selling, eating, drinking, smoking, chewing the betel-nut, laughing, talking, singing, and playing. Every nook and corner contained some one who sold fruit, sweetmeats, pan-suparee, and the like. Every one kept the holiday in as merry a way as he could. If viewed as a carousal it was barbarous;

if viewed as a religious act it was disgusting, and abhorrent to every right feeling of the human heart.

It is not to put the modest reader to the blush, but partly to corroborate what I have already said, and partly to exhibit this subject in the light (or darkness) of the shastras, that I quote the abominable passages which follow. Had I not good authority that the first of these quotations is to be found in a sacred book called the Kularnavu, I should not have believed that so licentious a sentiment could be found, even among the abominations of Brahmunism.

“Of those who constantly perform the sacrifice of inward contemplation, the salvation at last is only by the sexual embrace. Murder is a virtue: drinking is a good deed: he who is outwardly an apostate, is inwardly a sacred man.” In the Shyama Ruhutyu there is a precept still more abhorrent, if possible, to every feeling of decency. “Wine, flesh, fish, women, and mythunu, (sexual congress,) are the five expedients which take away all sin.”

The worshipers of the shuktee, of whom I have already given some account, claim these and other similar passages as their authorities for the abominable practices which are common to their sect. A Hindoo, who is not himself a proselyte to these particular opinions, might not say that *he* should, under present circumstances, be benefited, or be justified, in resorting to such atonements; while at

the same time he would contend that these practices are not only lawful, but truly beneficial to those who, in conformity to their religious creed, addict themselves to them. It is taught in the Puranus and Tantras, and known to be acknowledged and practised by the Hindoos, that, in the presence of some of the most celebrated idols—among which is Jugunath—"all distinctions of sex and caste are abolished, and that men may, in this situation, gratify their evil lusts with impunity; and that they permit men to violate the laws of chastity under the pretence of blunting the passions."* The Abbe Dubois mentions several temples, where public prostitution before the idol is practised, as the most effectual method of propitiating the deity.

Too much has, perhaps, already been said on this disgusting subject. The reader will excuse me, for it is the *atonement* by which every system of salvation must be judged, and by which it must stand or fall. And in thus exhibiting the Hindoo doctrines of atonement for sin, I effectually introduce the reader into the very spirit and essence of Hindooism.

But the Brahmuns shall be allowed to speak for themselves, that I may escape the imputation of abuse or misrepresentation. The following are a few specimens of the daily prayers used by the Brahmuns. "These," says a writer in the Calcutta Christian Observer, "were compiled by certain Pun-

* Wilson's Exposure of Hindooism.

ditions from the pooranus, and other shastras, held sacred by the Hindoos. The character of these petitions, the objects to whom they are addressed, and the expected efficacy of such services, form a very correct criterion by which we may judge of the method of atonement and forgiveness of sins which is inculcated among the Hindoos.

"Prayer to be used when bathing."

"O Jahnavi, that didst issue from the feet of Vishnoo in three channels, and whose streams are sacred, *remove my sin.*

"I am sin, I commit sin, my nature is sinful, I am conceived in sin, O Hurree, do thou deliver me from sin."

"Prayer after bathing."

"Reverence to Gunga, (Ganges,) O goddess, queen of all the goddesses. O Bhagawata, O Gunga, thou art the saviour of the three worlds, the cause of motion in the sea; thou dwellest in the head of the Sunkar; O thou pure being, *may my mind repose at thy feet.*"

"O Bhagnathi, source of joy, O mother, thy praise is recorded in the Negama shastras. I cannot utter thy praise; *deliver me from my ignorance.*"

"O Gunga, pure as the cold moon, and fair as the pearl, are thy waters. *Remove far from me the weight of my sin,* and convey me across the ocean of this world."

"Such is the purity of thy waters, that those who drink thereof will be promoted. O mother, those who trust in thee *shall not see death.*"

"O Jahnavi, thou deliverest from hell: thou destroyest sin. Thy waters are mighty; thy form is radiant, O Gunga. O victorious Jahnavi, O sacred river, thou glancest with an eye of pity on the devoted worshipers. The pearl in the crown of Huree reflects its lustre on thy feet. Thou bestowest sons and conferrest prosperity on those who seek thee. O destroy within me disease, grief, sin, anger, and all other evils. Thou art the essence of three worlds thou surroundest the world as a garland. They who in their heart put their trust in thee, will always enjoy bliss and freedom. The words of these prayers impart bliss to the soul, they drop as honey from the honeycomb."

"Praise to Gunga."

"Gunga effectually removes sin, quickly destroys sorrows, gives joy and freedom, and is our chief refuge. Having repeated this, the worshiper bows to the river."

"They who repeat the names of Gunga within a hundred yojunas (900 miles) obtain emancipation and pardon of all their sins, together with admission into the heaven of vaicantu."

Here follow many others of similar import. But it is useless to transcribe them. The ground of their atonement is *works*. The river Gunga, or any

other imaginary god or goddess, grants absolution and indulgence to all who repeat his names.

Works of supererogation likewise are allowed a place in the expiatory system of the Brahmun, no less than in that of the pope. By works, a man may not only atone for his own sins, and secure a sufficiency of righteousness for himself, but he may accumulate a stock of merit which may, if well paid for, be transferred to others.

I have heard different natives repeat the following anecdote of Bajee Row, late Peshwa at Poona. A it furnishes an extraordinary example of this kind of traffic, I will relate it. The Peshwa was a very profligate character. Business and dissipation gave him no time, if ever he had the inclination, to go through the tedious routine of austerities which the most liberal Brahmun would have pronounced necessary to the expiation of such a man's sins. On a certain occasion the Peshwa adopted a summary way of liquidating the whole debt at once; and still reserving in store a stock for future emergencies. It was reported to him that a devotee of very extraordinary sanctity had come to Poona, and was there performing marvellous acts of mortification. Bajee Row immediately requested an interview with the reputed saint, and soon struck a bargain for his whole stock of righteousness, for which he gave the moderate sum of 25,000 rupees.

This same Bajee Row was without issue. This

with a common Hindoo, is a subject of endless regret; but with the usurper of the throne of the Decan, it was infinitely more lamented. Offerings had been made to every idol famed for remedying such calamities; pilgrimages performed; the muntu tried; and all the ordinary expedients resorted to, but in vain. When all devices had failed, when Brahmunicipal ingenuity was almost exhausted, one, more sagacious than his fellows, declared to the Peshwa that the circumambulating of two mountains, not a great distance from Poona, by a great number of Brahmuns, would be an undertaking of extraordinary merit; and in all probability would prove efficacious in the case in question. A great number of Brahmuns, some hundreds, it is said, were accordingly called, their labor defined, their wages appointed them; and they were sent forth to their work. One of these mountains was eighteen miles in circumference, and the other nine. Each Brahmun was to make one circuit around his respective mountain daily. They continued their task for a long time, received their pay, but the Peshwa remained childless. There was some defect in the proceedings. Probably the Brahmuns had not all been duly purified, or the Peshwa had not faith. No one, I believe, ever doubted the efficacy of the transaction, or its adaptation to accomplish the desired end.

The above story was related to me by Babajee,

who was himself one of the Brahmuns employed to circumambulate the mountains.

Such acts and penances are performed at the instigation of the Brahmuns; and I need not say, the object of them is their own emolument. Nor are these *modest* priests satisfied to risk the enforcing of their pretended claims on the fragile foundation of temporal penalties and bodily inflictions. Future rewards and punishments are almost entirely made to depend on the observance, or the non-observance of Brahmunic injunctions. A falsehood told for the benefit of a Brahmun is meritorious; to injure a Brahmun in any way is one of the most heinous sins. I have selected the following as a specimen of the kind and the degree of punishment which is threatened on the poor Hindoo for comparatively trivial offences, when committed against a Brahmun, offences which in other cases are, in this country, considered perfectly justifiable.

“An author in a Hindoo book (I quote the Abbe Dubois) declares, among other things, that he who breaks his word with a Brahmun, or occasions him any detriment, directly or indirectly, in his temporal concerns, will be condemned in his second birth to become a devil. He will not be permitted to dwell on the earth or live in the air; but will be obliged to make his abode in a thick forest, among the branches of a bushy tree, where he shall never cease to groan by night and day, cursing his unhappy lot,

and deprived of all aliment but stinking toddy, mixed with the slaver of a dog, which he shall drink out of the skull of a death's head.

"It is in this way that offences, imaginary or of small account, are menaced with endless punishment after death, by the direction of the popular faith ; while adulterers, perjurers, and robbers, and other real offenders, are absolved by the Brahmuns of their actual crimes, for selfish objects, and assured of a recompense after death, which should pertain exclusively to virtue."

CHAPTER X.

Religious orders—ascetics—mendicants—beggars.—Their character and mode of life.—Their influence over the people.

THE reader of missionary intelligence, I am well aware, often feels a difficulty arising from the use of unknown terms, which are sometimes carelessly and sometimes unavoidably used by the writer. He speaks of a Puntjee, a Pundit, a bungalow, and the like, as familiarly as a writer at home would use the corresponding terms, a teacher of languages, a schoolmaster, and a house ; while many of his readers are completely non-plussed at these sonorous words. I do not propose here to supply the reader with a glossary of terms in general ; but having before me a paper prepared by a learned Brahmun,

which contains an explanation of the several appellations, practices, and employments of the different orders of Hindoo devotees and ascetics, I shall translate it for his benefit, giving him timely notice not to proceed, unless he have the interest or curiosity to peruse a dry detail. We hear of Yoo-gees, Gosavees, Byragees, etc., and, for the want of some distinctive idea, we get no idea at all of this important and extensive class of Hindoos. The majority of readers may wish only to know that they are a kind of bigot, or hermit, or hypocrite; while others, who regard the Hindoos as they really are, a large and interesting portion of the human family—an open volume, from which he may read human nature in its most deplorable form—and those who regard Brahmunism as the most extraordinary monument of priestcraft, of worldly wisdom, and human folly, which the world ever witnessed, will be happy to avail themselves of any farther means of becoming acquainted with so essential a part of Hindoo mythology.

Ascetics are divided into different orders, says the Brahmaun, according to their caste. Hence they are *Brūmūqhūree*, *Grūhūsth*, *Whūprūst*, *Sūnyasee*, *Gosavee*, *Byragee*, *Jingūm*, *Nanūkūpūtee*, *Dūnsūrā*, *Bhutā*, *Bhopā*, *Gandhūlee*, *Waghsee*, and *Goeroo*. I shall here mention their respective castes, offices, habits, and modes of life. The first four of these classes are of the Brahmaun caste. The life of a

Brahmun is divided into five parts: First, childhood, or the period till the investiture with the sacred thread. This period may, on an average, be reckoned at about twelve years. Second, Brumuchuree, another period of twelve years from the investiture. This is the period for study, and the acquisition of a knowledge of the shastras. During this period the young Brahmun is required *sacredly to abstain from women*; to give himself exclusively to the study of the vadas, and *to speak the truth*. A Brumuchuree is also a Brahmun, who religiously abstains (professes to abstain) from sexual commerce through life.

The next Brahmunicipal grade is the Gruhusth. The Brahmun may now marry and look after his domestic affairs, always remaining intent, however, on the worship of the gods, and inviolably speaking the truth. This period continues twelve years. Then follows the Wanprusth, when the Brahmun must abandon his house, his wife, and family, and betake himself to the jungle, absorb himself in contemplation, exist on roots, nuts, and wild fruits, and continually worship God. The principal thing to be obtained now, is the subjugation of the passions. This is done by the practice of the "six duties," viz. shumu, (apathy, stoicism;) dumu, (government of the senses and animal appetites;) tupu, (the practice of mortification and austerities;) tiliksha, (patience, sufferance, endurance of the good and evil of natural

life;) shudda, (reverential faith in the shastras;) and summadhan, (restraining the mind from external objects, and fixing it steadfastly in contemplation.)

These six duties are doubtless intended as counterparts to six radical evils of human nature which every Brahmun will tell you "flesh is heir to," viz. kam, krodh, lobh, mohu, mudu, mutsur, or lust, anger, covetousness, the pride of life, intoxication, and envy. We are not told by the sages of India how the Brahmun at this period is to dispose of his wife and family. Every Brahmun is bound by his religion to pursue this course. But, happily for their families, and for society, this injunction, like most of the precepts of their sacred books, is unheeded. All these things yield to inclination and circumstances.

The last stage of the Brahmun's life is that of the *sūnyasee*. He is now to make a final renunciation of all worldly hopes, put on the red-ochre colored clothes, take his staff and his earthen cup, and wander about as a mendicant, devoting himself wholly and constantly to Narayun, (a name of Vishnu.) He must have no fixed habitation, pursue no occupation, nor receive the necessary supplies of food and clothing in any particular place, nor remain constantly in any one village. He must now be entirely devoted to the performance of the "six duties."

Every Brahmun is supposed to be consecrated

to religion ; and nominally belongs to one of the above-mentioned orders, according to his age ; while, at the same time, those who wish to devote themselves to another order, either for life or for a definite period, are at liberty to do so. Accordingly there are Brahmuns among the Gosavees and other orders of ascetics, as will be seen below.

Gosavees, among Brahmuns, are those who gain their livelihood by chanting the names and celebrating the praises of Hurree (Vishnoo ;) who, with repentance for sin, remain constant in the worship of the deity, and who regard not the favor of man. But Gosavees, among Shoodras, are somewhat different. They are worshipers of Shiva, and dress in dirty ochre-colored clothes, or go naked. They abandon their homes and families, go from country to country, visit every holy place and sacred stream and profess to devote themselves wholly to the service of their god. Some of these live on charity, and lead a life of great austerity, while others enjoy the revenue of certain towns and villages, which have been made over to them on account of their reputed sanctity, and which descend from father to son by virtue of inheritance. Shoodra Gosavees are divided into a great number of classes, as the Giree, the Pooree, the Bharutee, the Gorkhpunttee, &c. which differ only in some minor peculiarity of dress or mode of life. The general characteristics of a Gosavee, are the ochre-colored

dress, the long uncombed, dirty, matted hair, the staff or bar of iron set round with rings, and the earthen or metallic vessel.

Byragees—are worshipers of Vishnoo. They must renounce lust, anger, and hope, wander about, sometimes naked, sometimes clad, and visit holy places, and sacred streams. They subsist by begging, and professedly continue constant in the worship of the deity. Some of them enjoy the revenue of villages, given as above mentioned, and some are *Yogees*.

Yogees—are those who, suspending the breath, abstracting the mind, and restraining all natural desires, absorb themselves in Bruhma, or Universal Being; and by destroying all human feelings and desires, by abstract meditation and self-forgetfulness, they seek absorption in the divine nature. The merit of all performances depends very much on the attitudes and postures in which the devotee stands or sits. Of these, no less than eighty-four are mentioned.

Jungums—are followers of Shiva, and worshipers of the Lingam. They may be regarded as the Gooroos of the Lingites, and are said to be in a state of hostility to all castes, but especially hate the Brahmuns. They do not wear the tuft, or lock of hair on the top of the head, which is common to the Hindoos; and, Shiva excepted, they acknowledge no deity. They live by begging, and carry in their

hands a metallic image of the bull, [which possesses the wonderful property of deciphering men's destinies.]

Dūwītes—are the worshipers of Bhyruwu, and mendicants who live on charity, and dance and carouse in honor of their deity.

Gondhūlees—who devote themselves to the worship of the goddess, which they perform by the observance of tumultuous festivities. They beg in the name, and for the honor of the goddess.

Nonūkūpūtee—ascetics, devoid of hope and desire; morose beggars; who go about in the garb of a Fakir, (Mochummudan saint,) repeating the names of the gods. They carry in their hands the tipuree, (a small vessel,) which they present from house to house, and from shop to shop, to receive pice.

Bootyas—devotees of the goddess of Bhuwanee. They go about begging, decorated with shells, their clothes soiled with oil, and a torch in their hand.

Bhoopees—are worshipers of the goddess, who make a vow to subsist on the eleemosynary contributions which are voluntarily made to them. But they must not beg.

Wangees—are devotees of Khundoba. And do not regard caste. They carry about tumeric powder in the skin of the wag, (tiger,) which they give to the people, declaring it to be a mark of the divine favor. They worship Khundoba, and ask alms in

the name of Mullares, a form of Khundoba. Among these devotees are to be classed those females who, when young, are devoted by their parents to this god ; and such, also, as in after life leave their husbands, and give themselves up to him. Such are the women at Jejuri, who have been mentioned under the head of holy places. They are called Bhaweenee, from the god Bhawu, Faith ! And if I may judge from a Hindoo proverb, they are the most *common prostitutes* in the country. Of a thing which is so common, that any one may take it up, and use it without asking the consent of the owner, the Hindoos say, "*It is Bhaweeneecha kasota,*" that is, common as the *lower garment* of the Bhaween. These women, after quitting their husbands, are dedicated to the god, by pouring oil over their heads, from the lamp before the idol.

Goorinwis—are worshipers of Shiva or Hunooman, who do the service of the temple, such as sweeping it, attending on the idol, etc. They live on offerings made to the god. In small villages they are usually Shoodras ; in towns, Brahmuns.

Some persons become ascetics by inheritance, and in consequence enjoy certain revenues ; some become such through necessity ; others, on account of their extraordinary sanctity and abstraction from the world, as they fain would have it ; others, on account of a vow, devote themselves to a religious life. Most of them pretend to be goeroos, religious teach-

ers. The Hindoos entertain the notion, not peculiar to them, however, that religion is some wild vagary, attainable only by priests and devotees, but not practicable for people in common life, and engaged in the business of the world. I have often heard Brahmuns ask Babajee, how it was that he professed to be a worshiper of the invisible God, and to be possessed of a knowledge of divine things, and still he lived in his house, enjoyed the comforts of domestic life, and wore the turban and the common dress. "If you will be religious," said they, "*take your staff and gourd-shell*, and put on the devotee's garb."

The following quotations from Dow's History of Hindoostan, will form a good practical supplement to this article. While they impart a few additional facts, they will also illustrate and corroborate what I have already said.

"The Sunyasees," by which he denominates devotees in general, "are a set of mendicant philosophers, commonly known by the name of Fakeers, which literally signifies, poor people. These idle and pretended devotees assemble sometimes in armies of ten or twelve thousand, and, under pretence of making pilgrimages to certain temples, lay whole countries under contribution. These saints wear no clothes, are generally robust, and convert the wives of the less holy part of mankind to their own use, upon their religious progresses. They admit

any man of parts into their number, and they take great care to instruct their disciples in every branch of knowledge, to make the order the more revered among the vulgar.

“ When this naked army of robust saints direct their march to any temple, the men of the province through which their road lies, very often fly before them, notwithstanding the sanctified character of the Fakeers. But the women are, in general, more resolute, and not only remain in their dwellings, but apply frequently for the prayers of these holy persons, which are found to be most effectual in case of sterility. When a Fakeer is at prayers with the lady of the house, he leaves either his slipper or his staff at the door, which, if seen by the husband, effectually prevents him from disturbing their devotion. But should he be so unfortunate as not to mind these signals, a sound drubbing is the inevitable consequence of his intrusion.

“ Though the Fakeers enforce, with their arms, that reverence which the people of Hindostan have, naturally, for their order, they inflict voluntary penances of a very extraordinary kind on themselves, to gain more respect. These fellows sometimes hold up one arm, in a fixed position, till it becomes stiff, and remains in that situation during the rest of their lives. Some clench their fists very hard, and keep them so till their nails grow into their palms, and appear through the back of their hands. Others

turn their faces over their shoulder, and keep them in that situation till they fix for ever their heads looking backwards. Many turn their eyes to the point of their nose, till they have lost the power of looking in any other direction. These last pretend to see what they call the sacred fire ; which vision, no doubt, proceeds from some disorder arising from the distortion of the optic nerve.

"Some of these men are really what they seem, enthusiasts; but others put on the character of sanctity as a cloak for their pleasures [and their crimes.] But what actually makes them a public nuisance, and the aversion of poor husbands, is, that the women think they derive some holiness to themselves from an intimacy with Fakeer.

"Many other foolish customs besides those we have mentioned, are peculiar to these religious mendicants. But enthusiastic penances are not confined to them alone. Some of the vulgar, on the fast of *Opposs*, suspend themselves on iron hooks, by the flesh of the shoulder blade, to the end of a beam. The beam turns round with great velocity, upon a pivot, on the head of the pole. The enthusiast not only seems insensible of pain, but very often blows a trumpet, as he is whirled around above, and at certain intervals sings a song to the gaping multitude below, who very much admire his fortitude and devotion. This ridiculous custom is kept up to commemorate the sufferings of a mar-

tyr, who was in that manner tortured for his faith."

In another part of the same history the author gives a most ludicrous account of an army of these Fakeers, headed by an old woman, attacking the great Mogul, at Delhi. "The security," says he, "which Aurungzebe had acquired, by the defeat of so many formidable rivals, was disturbed from a quarter which added ridicule to danger. In the territory of the prince of Marwar, near the city of Nuggur, there lived an old woman who was arrived at the eightieth year of her age. She possessed a considerable hereditary estate, and had accumulated by penury a great sum of money. Being seized with a fit of enthusiasm, she became all of a sudden prodigal of her wealth. Fakeers and sturdy beggars, under a pretence of religion, to the number of five thousand, gathered around her castle, and received her bounty. These vagabonds, not satisfied with what the old woman bestowed in charity, armed themselves, and, making predatory excursions into the country, returned with spoil to the house of their patronness, where they mixed intemperance and riot with devotion. The people, oppressed by these holy robbers, rose upon them, but were defeated with great slaughter.

"Repeated disasters of the same kind were at last attributed to the power of enchantment. The ridiculous opinion gaining ground, fear became pre-

dominant in the opponents of the Fakeers. The banditti, acquiring confidence from their success, burned and destroyed the country for many leagues, and surrounded the castle of the pretended enchantress with a desert. The Raja marched against them with his native troops, but was defeated; the collectors of the imperial revenue attacked them, but they were forced to give way. A report prevailed, and was eagerly believed by the multitude, that on a certain day of the moon the old lady used to cook, in the skull of an enemy, a mess composed of owls, bats, snakes, lizards, human flesh, and other horrid ingredients, which she distributed to her followers. The abominable meal, it was believed by the rabble, had the surprising effect of not only rendering them void of all fear themselves, and inspiring their enemies with terror, but even of making them invisible in the hour of battle when they dealt their deadly blows around.

“Their numbers being now increased to twenty thousand, this motley army, with the old woman at their head, directed their march towards the capital. Bistumia, for this was her name, was a commander full of cruelty. She covered her route with murder and devastation, and had her rear in the smoke of burning villages and towns. Having advanced to Narnoul, about five days’ journey from Agra, the collector of the revenue attacked her with a force, and was totally defeated. The affair was

now become serious, and commanded the attention of the Emperor. He found that the minds of the soldiers were tainted with the prejudices of the people, and he thought it necessary to combat Bistumia with weapons like her own. The Emperor, in the presence of the army, delivered to his general billets written with his own hand, which were *said* to contain *magical enchantments*. His reputation for sanctity was at least equal to that of Bistumia; and he ordered a billet to be carried on the point of a spear before each squadron, which the soldiers were made to believe would counteract the enchantment of the enemy. The credulity which induced them to dread the witchcraft of the old woman, gave them confidence in the pretended charm of Aurungzebe.

"The Fakeers, after their victory at Narnoul, thought of nothing but the empire for their aged leader. Having rioted on the country for several days, they solemnly raised Bistumia to the throne, which gave them an excuse for festivity. In the midst of their intemperate joy, Sujait, the imperial general, made his appearance. They fought with the fury of fanatics; but when the idea of supernatural aid was dispelled from the minds of the imperialists, the Fakeers were not a match for their swords. It was not a battle, but a confused carnage: a few owed their lives to the mercy of Sujait, the rest met the death which they deserved. Aurungzebe, when he received Sujait after his victory,

could not help smiling at the ridicule thrown on his arms by the opposition of an old woman at the head of a naked army of mendicants."

And here I must again quote Bernier. His description of Yogees is much to the life, and possesses the farther merit of exhibiting the manners of this class of people as they were nearly two centuries ago, and as they now are, that I do not hesitate to extend this article a few paragraphs.

"Among the infinity and great diversity of devotees of India, there are numbers who inhabit a kind of convent, in which there are superiors, and where they make vows of chastity, poverty and obedience; and who lead so strange a life, that I know not whether you will be inclined to believe it. These are commonly distinguished by the appellation of Yogees; a great number of whom are to be seen parading about, or sitting almost naked, or lying down night and day on ashes, and generally under the branches of large trees, which are on the borders of tanks or reservoirs, or else in the galleries which surround the temples. Some have their hair hanging to their very knees, twisted or platted together like the hair of our spaniels. There is no one of the fairies of hell so horrible to behold, as these people, all bare with their black skin, long hair, spindle arms, and in the posture I have mentioned, with their immense crooked nails.

"I have often met in the country, chiefly in the

territories of the Rajas, whole bands of these Fakeers in a complete state of nudity, and quite appalling to the sight. Some hold their arms extended, (as already described,) others had their hideous hair hanging in disorder about them, or else bound round their heads. Some had a kind of Herculean club in their hands, others had large, dry, stiff tigers' skins over their shoulders. Thus I beheld them pass with the most shameless audacity through the midst of the village. I could not but admire the cool indifference with which the men, women, and children, regarded them; with no other emotion than when so many hermits pass through the streets; and how devoutly the women presented to them alms; considering them, no doubt, in the light of holy personages, and wiser and superior to the rest of mankind.

"I saw, not very long ago, a famous one at Delhi, called Sarmet, who went naked through the streets, and who had rather suffer his neck to be severed from his body, than permit himself to be clothed, what promises or threats soever the Emperor Aurungzebe might make him.

"I had seen several, who, through devotion, went long pilgrimages, not only altogether bare, but loaded with large iron chains, similar to those, though not so heavy, which are put about the feet of elephants. Others, who, from a particular vow,

stood for the space of seven or eight days successively erect on their legs, which became, in consequence, swoln as large as their thigh. Others, again, stood for whole hours on their heads, without wavering, with their heads down, and their feet upwards; and so many other constrained and extravagant postures, that we have no tumblers who could imitate them in their feats of activity; and all this, it seems, through devotion, and through motives of religion, of which, however, one cannot discover even the bare resemblance.

“All these extraordinary and novel exhibitions so much amazed me, that I was in a complete dilemma what to think of them. Sometimes I considered them as the remains, or rather as the authors, of that ancient and infamous sect of cynics, but I could discern nothing in them but brutality and ignorance; and they appeared to me so many automata, rather than rational creatures. At another time I regarded them as enthusiasts, though I could not perceive a shadow of true piety in all their actions. Sometimes I thought that the idle, lazy, and independent life of a beggar might have in it something attractive. Sometimes I imagined that the vanity which is to be found in every condition of life, and which is perceptible as well under the patched mantle of a Diogenes, as under the comely garment of Plato, might be the motive that actuated

these machines : and, then, reflecting on the miserable, austere life they lead, they set at defiance all my conjectures.

“ Among those that I have mentioned, there are some who are believed to be true saints, illuminated, perfect Yogees, that is, perfectly united to God. These are men who have forsaken their relations and the concerns of this life, and sequester themselves in some remote spot, or forest, like hermits, without ever approaching the city. If any food is conveyed to them, they receive it ; if not, it is believed they can exist without, and subsist by the special grace of God, in perpetual fasting and prayer, and absorption in profound meditation. I say absorption ; for they carry this meditation to such an extreme, as to pass whole hours in it, beholding all the time (as they affirm) God himself, like an effulgent, ineffable light, with an inexpressible joy and satisfaction, associated with an utter contempt and abandonment of the world.

“ This is not all : when two or more Yogees of eminence happen to meet, and you can manage to pique them on the superiority of their skill, they perform such wonderful feats in emulation of each other, that I know not if Simon Magus could excel them. They divine our thoughts, cause the branch of a tree to blossom and bear fruit in the space of an hour ; hatch eggs in their bosom in less than a quarter of an hour, and produce whatever birds you

demand, which are made to fly *instantly* about the chamber: and numerous such other prodigies. I am always attempting to discover whether the thing might not have been done by some deception, artifice, or legerdmain, and am sometimes so unfortunate, or, if you will have it, so fortunate as to detect the cheat.²²

CHAPTER XI.

Miscellaneous explanations of various practices, customs, and vices, existing among the Hindoos; as referred to by Babajee, in the articles prepared by him for the Moral Society, Chapter eight, Para second.

SINCE reading the printed sheet which contains the articles drawn up by Babajee, for the formation of a Moral Society, it seems to the writer, that the simple *allusion* there made to so many singular habits and vices, will leave the inquiring, and especially the curious reader, to ask a farther explanation concerning them. As such an explanation will introduce the reader more fully into the *society* of the Hindoos—if society there may be, where *confidence*, the bond of the social compact, scarcely can be said to exist—or it will, more properly speaking, introduce the reader more fully to the social habits of that people, I shall add a few explanations and re-

marks on each of the twenty-four articles. As the object is not the exposition of the articles, but to make them texts from which to delineate local character, there is no occasion to repeat them, but only to refer to them numerically.

1. "Ardent spirits" are manufactured in India, and are also brought, as an article of commerce, from England, America, and other places. Drunkenness, however, is not a common vice among the native population. The use of wine and strong drink is forbidden, both to the Hindoos and to the Mussulmans, by their respective religions. Consequently, no one among these two largest portions of the natives of India but an *irreligious* man, or an *outcast*, or an *infidel*, would dare use ardent spirits. The Parsees of Bombay, the descendants of the ancient fire-worshippers of Persia, who fled to India for conscience's sake when the infatuated followers of Mahammed invaded the country, use wine, beer, and brandy, immoderately. This they do, not with the sanction of their religious books, but on the same principle as they eat *ham*; swine's flesh being prohibited. They call it *mutton*, and eat it without asking any questions. The Parsees, being comparatively a small portion of the population, do not furnish a great number of drunkards. The ranks of this loathsome band are left to be filled up by *Christians*. Nominal Christians, Roman Catholics,

both of Portuguese origin and of Hindoo extraction, are very numerous in Western India. They differ from the common Hindoos, not in mental exaltation, or in moral purity, or in freedom from superstition, prejudice, or idolatry, but in an exemption from the *few* salutary restraints which caste had imposed on them as Hindoos. The most useful of these restraints, is the prohibition of ardent spirits. When a Hindoo or a Mussulman becomes a Romish Christian, he buys his freedom from this restraint, and seldom uses this freedom without abusing it. When the Brahmuns wish to demonstrate the superior excellency of Hindooism, they point to the *effects* of Christianity on the moral character of the Roman Catholics, and leave us to compare them with the Hindoos, and draw the inference.

The intoxicating liquor drunk by the common and poorer classes of the natives, is called arrack. This is a cheap, *fiery* liquor, produced by fermentation, or distillation from the *tadee* of the cocoa-nut tree. A branch, or more properly a stem of the tree is cut off, and from the end of the newly cut ~~stem~~ there oozes a kind of sap, of a milky color, and a saccharine taste. This is a wholesome, pleasant beverage, not intoxicating when taken fresh from the tree; but the liquor produced from it is highly intoxicating, and is said to be more injurious than the intoxicating drinks of Europe. It will be seen

that the first resolution was aimed at an existing evil, against which converts from Hindooism need to be fortified.

2. "Heathen sports, shows, jugglers' feats, and the like," are so common among the Hindoos, and so exactly adapted to their taste and to their habits, and have so constantly furnished them amusement, it would not be strange should converts to Christianity here meet a strong temptation to spend much of their precious time in the same indulgence. It would be needless, were I able, even to enumerate these. They are more numerous than in Europe or America; some equal in interest to idle gazers, and many inferior and very frivolous. The cry of *Tumashee*, (sport or exhibition,) never fails to collect the idle rabble. Whatever be its character, it will answer the end of gratifying a vitiated taste, and of killing a few hours of time. Pictures representing the feats of their gods; the achievements of their heroes, the greatness and goodness of their priests, the sensual joys of heaven, and miseries of the nether world, and a thousand other things calculated to arrest the attention of an indolent people, are every where exhibited and minutely explained by the exhibitors. I once stopped, as I was passing a crowd of people in the street, to look at one of these pictures, which happened to be a representation of the two conditions in the future world. I mention one of the explanations that were given as an example.

The exhibitor had unrolled his long canvass, on which were delineated in opposite rows the state of the happy and the miserable, as fixed after death. He then pointed to one figure, saying, "You there see a man seated on an elephant, reclining in the easy *howdah*, which is hung with such rich trappings, and so shining with gold. You see one attendant in rich livery, holding over his head the *chutree*, a large and splendid umbrella, to prevent a hot ray of the sun from striking him; and another servant is gently waving the chowrie to refresh him, or to drive away the flies. You see his retinue of servants, and camels, and horses, and palankeens?" "Yes." "Well, that man was once like one of you. But he honored the gods by worship and sacrifices; he made *large presents to the Brahmuns* and Gooroos, and faithfully performed the duties of our religion; and now he is rewarded as you see. He revels in eternal youth; his strength is increased to a degree that he may live in the perpetual gratification of every appetite; and no means are wanting to the consummation of all his desires. You see on the opposite side, do you not? that poor fellow, half starved, naked, terrified by serpents and loathsome reptiles, stung by scorpions, and tormented by little devils thrusting into him sharp-pointed spikes?" "Yes." "Well, there is a man who would not worship his gods, nor perform the rites of his religion. He ate, and drank, but did not feed

the Brahmuns, or the religious beggars. And now he has his reward."

Comic and dramatic performances are every where common, but indifferent. Tumbling, boxing, and all sorts of buffoonery, are performed by the numerous companies of strolling players which traverse the country continually. Dancing women entertain the great, and *dancing bears*, the vulgar. Monkeys, playing the soldier, the friend, the rogue, or the lover; tigers, leopards, parrots, and different kinds of beasts, and birds, and serpents, are exhibited. Jugglers, of all grades and descriptions, are common. Their feats are attributed to some supernatural power; as is the case in India with every thing, the reason of which does not at once appear obvious.

3. "Buffoonery, jeering, and the derision of others," are perhaps more sadly characteristic of human nature in India than the same unlovely qualities are in a Christian land. To this list I may add scandal, tale-bearing, and slander. A Hindoo is altogether governed by self-interest; and these are instruments by which he often attempts to bring about his selfish purposes. The reputation of a neighbor, or of a brother, is never considered, when it stands in the way of his own preferment or advantage; nor does he hesitate to fabricate the most vile report, if it is likely to be for his own benefit. Railing, reproach, ridicule, jeering, and abuse, begin

when deception, flattery, and low cunning end, or rather, when they have failed to accomplish their objects. And these are often followed by horrible execrations, such as the cursing of one another's mothers, or their dead relations.

4. "Heathen festivals" are the source of endless evils to the people. Their number and character have been described in a preceding chapter, from which it will be seen how demoralizing must be their influence on the minds of the people. The good people of this Christian country think that our two or three annual festivals, when observed only as days of mirth and frivolity, produce more moral evil than as many weeks or months will repair. The consequences, then, of *one hundred and forty-five* heathen festivals, annually, must produce an inconceivable amount of dissipation and vice on the Hindoo nation. Were these festivals but Irish wakes, or English fairs, or American celebrations of independence, with "bonfires, cannon, excessive mirth, and conviviality;" or were they what they pretend to be, days of worshipping heathen gods simply, they would be less debasing to the nation than they now are. They have no redeeming quality. They foster no sentiment of patriotism, or friendship, or social virtue; they encourage no art or science, or bring any advantage to any one; while on the other hand, they encourage idleness, propagate vice, corrupt the youth, and perpetuate the sins of the

more advanced in life. They are fascinating to all classes of the people of the east, and present a powerful temptation to unstable and ignorant converts on account of their former habits. The resolution which our native friends at Ahmednuggur made, not to observe such festivals, was not needless.

5. "Lucky and unlucky days," among the Hindoos, are, like many things of a similar nature, too endless to be described, and the account, if made out, would be too tedious and frivolous to be read. There is a labyrinth of intricacies about them, which no one but a *Hindoo priest* can see through, and he is oftentimes put to his wit's end, as he would have the people suppose, and obliged to consult oracles, and get supernatural aid, before he can always determine on the day, or the particular part of the day, when a particular kind of business may be commenced, or when some *important* ceremony may be performed. But as they are paid for their very essential services in these matters, and as they can, by having all these important secrets in their own hands, control almost any event to their own liking, they are not much to be pitied, if they should sometimes torture their poor brains in vain, in order to meet an exigency. The common people know, in general terms, that some days are lucky, and others unlucky; but it is quite impossible for them to know the detail of this difficult matter; and hence the necessity of calling in a Brahmun. A certain day

may be lucky for the commencement of one kind of business, and not for another; or one part of the day may be propitious for a certain purpose, and another part of the same day unpropitious.

6. "The singing, and hearing of songs," is a favorite amusement among the Hindoos. Men, and sometimes women, go about the country, and sing songs as their profession. They are much run after by all classes of people, yet I should judge but poorly paid. They not unfrequently amuse their auditor the whole night, alternately singing and reciting. At every interval, the hearers applaud the song and the singer, or indulge in loud peals of laughter, if there be wit or obscenity in the song. These songs are generally of a most vile character; and their singing or recitation is attended with corresponding lascivious tones and gestures. The feats and tricks, and the debaucheries of their gods, are the most common subjects of their songs. Others relate to affairs of gallantry among mortals. A few are religious, and a few historical. The manner of singing is in a *sing-song* tone, most rude and unmusical.

7. "Story-telling" is but another part in the same amusement. There is a set of men who are professed story-tellers. They travel from place to place, like those who sing or play the buffoon, or exhibit shows, or play the part of the juggler, or the conjurer. All these characters are essential accompa-

aiments to a place of pilgrimage, or to the proper celebration of their holy days. I once went to a place of pilgrimage in the Southern Concan. Multitudes of people were assembled, to pay their devotions to a certain god or goddess, I have forgotten which. A large inclosure had been made, by means of curtains suspended in front of the temple of the deity now to be honored; and a great concourse of people were crowding about it. Wishing to ascertain what was the matter, and the manner of worship on the present occasion, I penetrated through the crowd, that I might see what was doing within the temporary inclosure, and in front of the temple. When, to my astonishment, the principal character there, was a common story-teller, amusing the people with the love stories of departed worthies, the achievements of imaginary heroes, and the silly fooleries of reputed deities. This comical genius, who was a mimic, a mountebank, a buffoon, a singer, and a story-teller, seemed to form the principal centre of attraction for the pilgrims.

The character of the stories which they relate, is similar to that of the songs as mentioned above. They often consist of legends, traditions, and the most incredible fictions respecting their forefathers, or the giants, or ancient sages and warriors, but more generally they relate to the *miraculous* fooleries of their gods. The indispensable qualities which go to constitute a *good story* among this

people, are the *marvelous*, the *obscene*, and the *lascivious*, and the principal qualifications in the actor are impudence, an evil imagination, and a talent to fabricate. There is scarcely a feature in Indian society which so much vitiates the public taste, and turns the heads, and corrupts the hearts of the people so effectually as that of story-telling. The character of these stories contributes in an astonishing degree to the formation of the character of the youth of the nation.

8. "We will not use abusive or obscene language." A partial acquaintance with Hindoo society will show that such a resolution as this, is not made at random, or without a current and a very prevalent vice for its object. What is called obscenity is, I am aware, to some extent a *comparative* vice. Custom, and habit, and education, have pronounced a thing to be impure in one nation, which is not regarded as impure or obscene in another. The delicacy of one recoils from the mention of a thing which conveys to the mind of another, differently educated, no indelicate allusion. It is no doubt desirable that our own imaginations and thoughts should be so pure, and the public taste so truly chaste, that we might speak of, and discuss many topics which are now forbidden. The danger, taking human nature as we find it, is undoubtedly on the side of too much laxity. Yet there may be a *squeamishness* of taste which is exceedingly inconvenient

for all parties, and really prejudicial to the cause of moral purity. There is something like a national standard in these things, a departure from which is regarded by the people of each nation as a deviation from the rules of delicacy. This may be illustrated better by an example. Take, for instance, that member of the body which an *American* lady would call a *limb* or the *lower member* of the body. An *English* lady would call it by its proper name, and speak of it as she would of the arm or the head, apparently without the remotest suspicion, that there could be any thing indelicate in doing so. The *French* lady also calls it a leg, and never thinks to dishonor or be ashamed of so necessary a member of the body. While the *Hindoo* female speaks of this member, and treats it as familiarly as she does her arms or her neck. She wears a dress which exposes the whole or a part of it; and neither she nor any one sees or feels any impropriety in the exposure. It is hard to know where, in these four cases, we may lodge the charge of indelicacy with the greatest propriety. In the former instance there *may* be the most fastidiousness, while there *may not*, in the latter instance, be the most indelicacy of thought and imagination.

We must not, therefore, suppose that every deviation of the *Hindoo* from *our* standard of propriety, is a transgression of the rules of real decorum. Yet there are other things which the respectable of

all nations unite in pronouncing indelicate and obscene, and which, in their nature, are so. And after making all the allowances which we can, on the score of national taste, we find in the language, as well as in the conduct of the Hindoos, an obscenity, and a degree of filthy communication, which is quite shocking to all our feelings of propriety or delicacy. The common slang of the people is full of it; and it seems to abound among all ranks of the community. And when it is employed in reproach, and in angry and abusive conversation, and in quarreling, it becomes tenfold more horrible. The Hindoos seldom, if ever, fight so as to come to blows. Indeed, I never saw one Hindoo strike another. Their anger is often excited to an awful pitch, and, did you not know their cowardly habits in this respect, you would suppose they must undoubtedly annihilate each other in their wrath. Not a blow, however, will be struck. But such torrents of abuse, and such execrations and maledictions as you never before conceived of, supply the place of broken heads and bruised limbs. The belligerent parties spare no terms of reproach. Each abuses and curses the mother and the deceased relations of the other, and they provoke one another by the foulness of the epithets which they apply. No disrespect, however, is meant to the poor mothers or the dead relations who are so unmercifully execrated. It is only a customary way of abusing an adversary.

9. "Custom," with the Hindoo, is every thing. He believes, not because his reason is convinced, or he approves of his system of religion, as well pleasing to his god, or suited to his circumstances as a sinner, but because it is the custom of his people to believe so; and his fathers believed so before him. Nor does he practise the rites and ceremonies of his religion on any more rational grounds. The same remark will apply to almost every act in common life. He does not seem to do any thing from reflection, but from habit and custom. Innovations and improvements are of course never thought of, much less adopted. But the article in question does not refer to the ordinary customs of common life. As Christians and missionaries, we do not care whether our converts wear hats or turbans; coats or ungrikas; sit on the floor and eat with their fingers from a leaf, or sit on a chair and use knife, fork, spoon, and plate; whether they, like the Hindoos, mount their horses on the right side, or in a more Christianlike manner, mount on the left. Respecting these things, they have our example, and wherever we believe they could be benefited by an exchange, we advise and counsel. It is only in a moral point of view that we seek to change customs and laws. It is the "custom" for the Hindoo to speak truth or falsehood, to make a shew of fairness, or to resort to knavery, just as he judges shall best suit his own selfish purposes. It is a

"custom" to cheat, to deceive, to overreach, whenever there be an opportunity ; and to live in the indulgence of the carnal appetites. When I reprove the Hindoo for any of these sins, he answers, "Such is our custom." Custom neutralizes every thing ; it is the grand apology for every sin. It is a difficult task to teach a Hindoo that *custom itself* may be wrong. It is hard to convict him of guilt contracted only by following the beaten path of custom. In *theory*, the Brahmun will talk, for example, of *continence* as a virtue that should be practised. But in *practice* he will tell you there is not, and there cannot be, any such thing. An utopian view of virtue, he says, teaches self-denial, while custom allows of free indulgence ; and he sees, as he pretends, all men following the dictates of custom. He will not, therefore, believe that any one ever practises the opposite virtue, except through necessity or restraint. Hence it will be seen that a resolution, "not to observe Hindoo customs which are opposed to the Christian Scriptures," was neither useless, nor unmeaning in reference to Hindoo converts in a heathen land. And well it might be for Christian converts in a Christian land, to make and keep a resolution that they will observe no *Christian custom* which is opposed to the *Christian Scriptures*.

10. The Hindoos are every where proverbial for their "indolence." Labor is always regarded as a sore evil. To eat to shameful excess, to smoke, gos-

sip, to hear and tell stories, and to sleep more than half of the twenty-four hours, is regarded by the Hindoo as the summum bonum of happiness. Perhaps nothing would sooner attract the attention of the foreigner on his arrival in India, than the immense crowds of idle people, which every where throng an eastern city. So limited are the actual wants of the people, and so few the incentives to industry, and such the institutions of caste, that probably not above a fourth part of the inhabitants of any given place are at the same time engaged in any employment; and those that are employed, do not generally labor more than six hours in a day. Hence the multitude of idle people which may always be seen lounging about the bazars, the temples, and other places of concourse. The standard of industry among a people is generally formed on the real or imaginary wants of that people. These wants may be necessary in themselves, or become so by the customs of society. In either case they are incentives to industry; and whatever promotes the industry, promotes the virtue of a people. For an idle people have never yet been a virtuous, a moral, or a religious people. The wants of the Hindoos, I mean of the great mass of the people, are absolute wants. A bare subsistence is all they seek or expect; and this may be gained by a very small amount of labor. Hence the divisions and the subdivisions of labor, and much of the nonsense of caste, and the moral

corruption of the people. Each caste of people has its prescribed departments of labor ; and if a person of one caste be found doing a kind of work which belongs to another caste, he will be persecuted and compelled to abandon it. Therefore, while a man adheres to the rules of caste, and while his *wants remain so very few*, he is doomed to a life of comparative idleness. But the convert to Christianity is neither bound by caste, nor ought he to confine his wants barely to a miserable subsistence. He should be taught to acquire, to appreciate, and to enjoy the good things of this present life. The temptation to indolence is doubtless increased, in some degree, by the heat of the climate.

11. "We will not do or say any thing against the Christian church." Such a resolution may be of more practical utility among Hindoo converts than the reader would at first imagine. Scandal and detraction seem to be the common ingredients in the composition of the Hindoo's character ; and these unlovely traits are most unsparingly exhibited whenever an occasion is offered. There are many ways in which the unwarrantable expectations of a convert to Christianity may be disappointed, or he may be restrained, chagrined, admonished, or suspended. And as he has not been in the habit of feeling moral restraints, and is accustomed to treat all who for the moment *seem to him* to oppose his interest or his gratification, as enemies, and, exercis-

ing neither reflection nor self-command over his unreasonable feelings, he will unsparingly deal out reproach, sarcasm, and abuse against the church, and the missionaries, and Christianity. During these intervals of petulance and dissatisfaction, he seeks no explanations, nor does he ever seem to think that any explanations could be made. He forgets all past kindnesses, magnifies his imaginary wrongs, and is not scrupulous to whom he unbosoms his griefs. The evil done, the missionary at length is informed of his grievances, and redresses them by a word of explanation. All is again quiet, and the poor ignorant creature, who *imagined* he had just occasion for all his hard speeches against his patrons and protectors, now exercises in them the most implicit confidence. Hence it will appear that converts are in danger of acting and speaking against the church.

12. "Wandering about from place to place," and killing time by every species of dissipation, is but the legitimate fruit of the idle habits of the Hindoo. When out of service, as I have shown that more than three-fourths of the people are, the Hindoo rises in the morning, saunters for an hour or two about in the bazar, loiters with every company of loungers, returns at ten or eleven o'clock to his breakfast; his indulgence is there generally limited by his inability to get more; smokes his goodee-goodee, and then gives himself over to sleep till

three or four in the afternoon. He then properly begins his day. Laborers have, by this time, completed their daily task ; servants, writers, teachers, and men in different employments, are now at leisure ; and the vast multitude of idlers are beginning to leave their respective lairs, and to congregate for the evening's entertainment. You may see them now arranged according to their castes. The company on the platform, under yonder tree, with red turbans, and comparatively clean and white clothes, are Brahmuns. They manifest the superiority which they claim, by the important manner in which you see them conversing together, and by that peculiar and significant toss of the head. The company which you see seated on the steps of the temple, and in front of it, with enormous large, dark-red turbans, and so intent in conversation on apparently weighty matters, is composed of native merchants and Banyans, many of whom are rich, and all are misers. There is sitting another circle of men about a fire, made by the burning of the straw and refuse of the streets. These men are very black, poorly clad, and dirty. Some are without turbans, others have but a coarse cloth about their heads, and the whole group is ill-looking and wretched. They are the Mhars, the lower order of working men, and coolies. But look beyond all these groups, and you may see different companies of women and girls, gossiping in circles, according to their respec-

tive castes. Sometimes they are good-naturedly gossiping, and sometimes there is a little *jarring* in their community. And then, what eloquence! what epithets! what torrents of abuse! what flood-gates are opened, and what a noise of the many waters! Would you see "how great a matter a little fire kindleth," and how great a commotion may be excited by the "little member,"—would you learn what unsurpassing achievements the tongue is capable of performing, you must see and hear two Hindoo women, when sharply quarreling.

Among these different idle groups which I have been showing you, the well-dressed, light-brown complexioned, well-formed Parsee, with his spotted turban, may be seen walking. And here comes the Romish Christian, with a hat and a European dress; and there goes the tall, well-formed Arab, or the haughty Mussulman. These different groups will, doubtless, if they can find entertainment, spend the whole night in this manner. Thus is time squandered, and morals corrupted. Thus does the idler drag out life amidst a multitude as idle and corrupt as himself.

13. "Neglecting to hear the word of God on the Sabbath," is not a sin peculiar to the Hindoo convert, nor is he the only one that needs to enforce this duty by a *resolution*. Yet the Christian in India is very much prone to this sin. He fancies he is sick; his head aches from Saturday night till

Monday morning ; he is astonished to have fever on him all Sunday ; he dares not leave his house on Sunday for the fear of rogues, though he has found it secure during the past six days. Many, and often very frivolous, are the excuses which he has for his absence from our regular religious services. Babajee traced the whole to "slothfulness," and indifference to hear the word of God, and formed a resolution to counteract the evils.

14. "The customs of servants." And what are these ? I have spoken of the absolute authority of "custom" in general. But domestics, servants, and dependents of every description, have customs and usages peculiar to themselves, which they appeal to as affording sanction for practices that would otherwise be very reprehensible. To receive a percentage on all money paid out by the master, to overcharge, in their accounts of purchases made for their master, perhaps double or treble ; to appropriate his property to themselves ; to defraud him in any way they can ; and to take bribes from others for the privilege of defrauding him ; and a thousand such like practices, are regarded by servants as legitimate measures when dealing with their masters. Servants of every grade have their peculiar perquisites, which are sometimes considerable when compared with their monthly pay ; but the steward is the person who shares the most largely in the profits of this *customary* system of defrauding. When engag-

ing in the service of a "rich man," and a great household, his wages are a consideration of no consequence when compared with the perquisites of his situation. While he is content with a moderate per centage, his master has patience with him; but, when he becomes more avaricious, as he generally does after a short time, and begins to "waste his master's goods," by appropriating to himself a great share of what is committed to his care; the master is offended, calls the steward to an account, and discharges him from his service, or "puts him out of his stewardship."

An understanding has all along existed between the servant and the marketmen, shopkeepers, and others with whom he has had dealings. Both the real, and the nominal price of every article is agreed on, that the servant and the shopkeeper may tell the master the same story. In this way a systematic course of deception and fraud is carried on, under the sanction of *custom*; and in like manner pilfering, and downright thieving, is practised to a most shameful extent. Converts to Christianity, if engaged in a family as servants, have before them a powerful temptation to practise what are called the "servants' customs."

15. "Administering to the sick," visiting the fatherless and widows in their afflictions, feeding the hungry, and clothing the naked, are not the attributes of Hindooism. They are the free and rich

streams which flow from the fountain revealed in the gospel. Christianity is charity; Hindooism is cold selfishness. Thousands and tens of thousands of wretched beings are annually left to die without medicine, without attendance, and without pity. If a man sickens from home, and if he be without money, as in most instances would be the case, and no one *interested* in him were near, he might suffer and die alone. He could expect nothing on the score of charity. I have in another place mentioned several descriptions of diseased persons, who are discarded on account of their diseases as soon as they become incurable. The "tender mercies" of the heathen are "cruelty." An anecdote will best illustrate this subject, and at the same time explain another point. A Brahmun by the name of Myral, had for some time been in the service of the Mission, as a Pundit. We knew him to be a married man, but without children; and we were of course astonished to hear of his second marriage, knowing that his wife was still living, and that Hindooism does not allow of a plurality of wives. I informed him, one day, that I was knowing to his second marriage, and asked him how he, a Pundit and a Gooroo, could so far transgress the laws of God, and of Brahmunism, as to marry again, while he had a wife living? He said, that in ordinary cases, it would be wrong to marry under such circumstances, but that in his case it was right and lawful. I asked him why?

He replied, "My wife is sickly, and unable to discharge the duties of a wife." You have no right to cast her off on that account, but ought rather to support, cherish, and comfort her, and to treat her, in every respect, as kindly, and as conjugally, as if she were vigorous and healthy. "What you say, Sahib, is good, but my wife is *very* ill, she can do nothing—she is no wife to me." But you have no right to neglect her, and take another, said I.—"Never mind that, Sahib, she cannot live long, she *will die* in two or three months."

16. The Hindoos "bury" or burn their "dead," according to caste and circumstances. Burning is the most honorable; but it is too expensive for the poorer classes of the people. The funeral pile must consist of a sufficient quantity of wood, or of dried cow-dung, to consume the body completely. Burying is attended with very little expense. Coffins are never used, and little or no clothing is deposited with the body; and if any be allowed to remain on the body, it is only the ordinary clothing of the deceased. There is, properly speaking, no religious service at a Hindoo funeral. There is a savage howling, and shrieking, and inconsolable wailings. The "mourning women" encompass the house of the afflicted, and express all the signs of the most sincere grief. The tears trickle down their cheeks, they smite their breasts and wring their hands for anguish. Their distorted, woful countenances seem the true index

of an agonizing heart. But, except the mourning of a few near relations, and the hollow ebullitions of these hirelings, there is no seriousness, no solemnity in a Hindoo funeral. The bearers of the deceased are hirelings; the Brahmuns who may officiate, only think of their fee; and the bystanders appear as perfectly thoughtless and vacant as if the body of an ox or a horse had been carried by. Death and the grave never seem to teach a lesson of mortality to the living in India. No voice is heard to say, "Be ye also ready."

17. I do not think the Hindoos are particularly prone to the "use of harsh or unkind language." When in a passion, the lower orders of the men, and the women especially, deal out their invectives with an unsparing hand, alias, tongue. But irritability and anger are less prominent characteristics of the Hindoos than subtlety and dissimulation. The Brahmuns, in particular, have acquired an astonishing command over their tempers. They can disguise their real feelings to an extraordinary extent, and they are shrewd, artful, obsequious, *good-natured fellows*. And the people, in general, are rather supine than irritable; but, when excited, there is a grossness and a severity in their manner and conversation. There is a harshness of sound in the Mahratha language which at first gives the foreigner the idea that all who use it are angry.

18. The Hindoos, to some extent, use "intoxi-

eating drugs is opium and bang." Opium-eaters are not common among the Hindoos. Many Mussulmans in India use opium to a shameful excess. The *bang*, or preparation from the seed of the hemp, is more commonly used; but this is not so general as to make it a national habit. Smoking tobacco in the hukar, and chewing the pan-sooparee, are almost universal. The pan is an astringent leaf, and sooparee is the bedel-nut, which, with a little *Chunam*, (a preparation of lime,) are chewed by all of every age and sex. They color the teeth red. When smoking, persons of the same caste form a circle, sitting in a row on their heels; the hukar is then passed around; each man takes but one whiff, and hands it to his neighbor.

20. "The giving of instruction" is, with the Brahman and the Goordo, a mere matter of selfishness. They teach whatever will promote their own interest and gratification, and they suppose that these can only be promoted by the mental bondage and the ignorance of the people. And hence the "instructions" which they have to give are generally "bad" for their disciples, and their "advice" is often pernicious. I have shown for what reason holy places are sustained, why pilgrimages are enjoined, and for what reason penances and austerities are prescribed. All these things are "advised" or commanded, to profit or aggrandize the priesthood.

21. "The muntru and tuntru" are charms and

mystic ceremonies, to which is attributed an unlimited influence in the cure of diseases, in the removal of difficulties, and in the accomplishment of any thing which the Brahmun, who alone possesses this marvellous power, may wish. I have spoken on this subject elsewhere, but may here farther say, that such is the confidence of the common people in this manner of removing diseases, that they are universally prone to resort to it. The Brahmuns, by their clever management in this species of roguery, so well *time* their manœuvres, that they often *seem* to be successful; and if they fail, the failure is readily attributed to a want of faith in the people, or some extraneous circumstance.

22. I have already alluded to the "usages" which the Hindoos practise at "births and funerals." The "marriage ceremonies" are still more burdensome and expensive. The wedding garments; the numerous processions; the musicians; the feastings; the illuminations; and all the attendant rites and ceremonies of these occasions, render a Hindoo wedding a season of great dissipation and expense. The marrying season continues about three months, during which the whole community participate in the hilarity, at least so much so as to find in it a standing excuse for a holy day. The marriages of the rich are truly splendid. No expense is spared by the fathers of the bride and of the groom to render their respective entertainments grand and imposing.

The common classes of the people try to imitate the more wealthy, and spend all they have and all they can get on credit, at the marriage of a son or a daughter. Debts thus contracted are handed down from father to son, as his patrimony; and thus a poor man may be paying twenty-five per cent. interest for money borrowed at his great grandfather's marriage.

23. "Games of chance" are common in India. Cards and chess are well known, and much used. People of all ranks spend much of their time at their different games, sometimes simply for amusement, but not unfrequently for money. Many of the natives are very skilful players; and it is remarkable that the Hindoos have long been acquainted with most of our western games, and they have several which are peculiar to themselves.

24. "We will do evil to no man"—a resolution worthy of the best Christian in the 19th century, in any part of the world. Christianity is the only religion which pretends to a power sufficient to emancipate its votaries from selfishness. Its motto is, "Peace; good will towards men." To do evil to no man, neither in word, deed, or thought—never to advance our own interests to the prejudice of our neighbor, is a consummation in holy living, devoutly to be wished. This negative virtue, so excellent, and so hard to practise, is the legitimate fruit of Christianity. Hindooism can pretend to no such

excellence. Her votaries are full of maliciousness, envy, murder, debate, deceit, malignity ; whisperers, backbiters, proud, and inventers of evil things. They devise evil against their neighbor, and do not hesitate to sacrifice his interest and his comfort to their own. May that wisdom which is from above, full of mercy and good fruits—may that charity which suffereth long, and is kind, which envieth not, which vaunteth not itself, is not puffed up ; which seeketh not her own—thinketh no evil, and rejoiceth not in iniquity, guide and possess the heart of the poor selfish Hindoo.

CHAPTER XII.

The moral character of the Hindoos no ground of discouragement to missionary efforts among them.—The results of such efforts as great as the present state of the Church warrants us to expect.—Much may be expected when the right spirit shall pervade the Church.

IN concluding these volumes, which have already grown to more than twice the size originally anticipated by the writer, the thought occurs, that an unwarrantable inference may be drawn from the unlovely character which I have given of the Hindoos. Should it be inferred from the account which I have given of the character of that part of the heathen world, and of the success which has hither-

to attended all endeavors to ameliorate their condition, that they *cannot be converted* to Christianity, the inference does not, necessarily, go to impeach the veracity of my account of them. It rather reflects on the *Christian logic* of those who draw the inference. In the *Christian's* philosophy, the *badness of moral character* can never be predicated as a ground of discouragement, or a reason for the want of success. If so, where would be our personal hopes of salvation? where our hopes of the conversion of the world? Nor can the want of success among a particular portion of the heathen, at a given time, and under given circumstances, be taken as an indication that such a portion of the heathen world cannot be converted. There may be some grand defect in the application of the means.

I am aware that I have portrayed the darker shades of the Hindoo character, and that I have pursued a similar course in regard to missionary labors in that country. But this I have not done unadvisedly. It is more agreeable to apply the more brilliant colors to a picture. It is more agreeable, in missionary operations, to reflect upon and to describe the *little which has been done*, and what facilities and encouragements there are for our future progress, than to speak of the *much* which remains to be done, and of the obstacles and discouragements which every where stare us in the face. Hence this has been done. It therefore seemed to

devolve on me to fill up the picture, by supplying the darker shades. The difficulties, I trust, have neither been overrated, nor the Hindoos belied; nor any motive actuated the writer, except that of presenting the friends of Missions with an impartial view of the work which they have to do, hoping by this means that they will pray more *understandingly*, as well as more fervently, and give more liberally, and devote themselves to the work more freely.

The patrons of foreign Missions have, if I mistake not, often indulged in feelings of despondency in reference to our Mission in Western India. They say the Mission has been established more than twenty years; that the gospel has been preached during nearly all this period; that great quantities of tracts and portions of the Scripture have been circulated; that schools have been established and supported; that a great number of youth have been taught the rudiments of Christianity; that great sums of money have been expended there; that much precious health has been sacrificed, and many valuable lives lost, and hitherto little *apparent* success has followed.

Such is the view which many good people have taken of that mission, and hence there has been a reluctance on the part of the candidates for missionary labor to engage in that field, and no doubt a corresponding doubting, and hesitation, and lukewarmness on the part of Christians in general.

What I wish principally to show in this chapter is, in the first place, that the obstacles in the way of the conversion of India, and the supposed want of success in missionary labors, have been overrated : and in the second place, that the real want of success may be owing to a wrong state of feeling in the churches at home.

The "*romance of missions*" has not yet entirely given place to that sober, deliberate, common-sense, dependent, and prayerful state of mind which Christian experience teaches, is the only safe, and proper, and effectual way of conducting so important an affair as the propagation of the gospel. There is a veil of mystery—a mist—a dusky cloud between Christians in this country and the heathen world. They see men there as trees walking. They look through a medium which presents a double refraction in reference to missionary labors ; but it presents no form at all when they contemplate the character of the heathen. They do not consider that depravity is radically the same there ; that the missionary has to contend with the same hatred to divine things, the same obduracy of heart, and perversity of will, which try the patience, and exhaust the energies of the minister at home ; that all the corruptions of human nature, which are to be met with in a Christian land, and which here meet a rebuke in an enlightened public sentiment, present a bold unblushing front to the missionary, sanctioned by custom.

confirmed and familiarized by habit, and authorized by the current system of religion. The worshipping of an uncarved stone, or a loathsome reptile, is so repugnant to their own feelings, and to common sense and reason, and so absurd, and so dishonouring to the majesty of Heaven, they seem to suppose that the poor benighted heathen need only be pointed to a "more excellent way," and they are ready to embrace it. They wonder at the tardiness of the heathen, they are astonished that they can vindicate the worship of idols, and are half inclined to think that such blindness and stupidity warrant us to abandon them to their fate. They expect more from the application of the same quantity of means in a heathen land, than is expected or experienced in a Christian land. Whereas they ought to expect much less.

Missionaries are sent out at the rate of about one to a million of the heathen. They must speak in a strange tongue; supply the whole country with books; they are expected to take on themselves the education of the youth of the nation; to change customs, and laws, and prejudices; to overthrow a system of religion which has held the public mind in absolute bondage for many centuries; to civilize, refine, and christianize a whole nation, and all this in a few short years. That is called an "unsuccessful mission" where the missionary can only report, after ten or twelve years, that the work is but *begun*; that only a few have as yet been converted: *but that*

Christianity has been extensively preached ; that a great quantity, and a great variety of Christian books have been prepared, published, widely circulated, and read ; that a great number of children are in the process of a Christian education ; and that all the *means* which we are commanded to use, are in operation, and are, we confidently hope, preparing the way for a glorious result. We, as missionaries, have a right to claim the same indulgence on account of our own frailty and insufficiency, as is allowed to ministers of the gospel at home. We have a right to demand, in reference to our labors, the same indulgence with regard to the perversity and obduracy of human nature, as is conceded to the religious teacher in a Christian land, and the same as has been allowed to all reformers.

Experience has shown that the reformation of the world has *never* been an easy task. Noah, and Lot, and Abraham, and Moses, experienced very serious difficulties in their efforts to reform their respective contemporaries. The prophet Isaiah grieves and laments that so very few regarded his message : " Who hath believed our report, and to whom is the arm of the Lord revealed ? " When he had toiled through a long life, and worn out his body in unwearied labors for the salvation of his countrymen, and breathed out his soul in anxieties and lamentations for a hard-hearted and stiff-necked people, he uttered the desponding lamentation, " I have labored :

in vain, and spent my strength for nought and in vain."

The tender-hearted prophet, Jeremiah, met with no better success. He deplored the universal degeneracy of his people; he grieved over their hardness of heart; his spirit sunk under the accumulated burden of his trials and his labors; and in an hour of despondency he cried, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. O that I had in the wilderness a lodging place of a way-faring man, that I might leave my people, and go from them." Disconsolate prophet! how he sunk under the discouragements of his ministry. After an afflictive ministry of half a century, he was called to his reward above, leaving his ungrateful and depraved countrymen almost as bad as he found them.

All the prophets experienced the same difficulties. They found it no easy matter to reform men. They prophesied, as it were, to a valley of dry bones. They preached to a people who, having ears, would not hear; and having eyes, would not see; nor would they understand, and turn, and be healed. Their thrilling eloquence was for the most part spent on the desert air. The apostles and the ministers of the primitive church had the satisfaction of seeing but few of their hearers embrace the doctrines of the cross. The multitude rushed on to

death, and everlasting ruin. Nor do the present generation of Zion's watchmen report that men are now *naturally* more favorably disposed towards the truths of the gospel. With all the auxiliaries which the present day affords for the communication of the truth; with all their unwearied labors on the Sabbath, in the Bible class and the Sabbath school, in the room of the sick, and at the bed of the dying, they have the happiness of seeing only a few, out of the multitudes to whom they preach, savingly benefited. How many carefully prepared and excellent sermons are preached, to which we can trace no visible utility; how many Bibles and tracts are circulated, which are not read; and how much religious instruction is wasted, for aught we can see, on the passing wind?

What marvel, then, if missionary operations must be weighed in the same balance? Why should it be thought a thing incredible? Why esteemed as if a "strange thing" had happened, if evangelical labor among the heathen should meet the same unwelcome reception that it does in a nominally Christian land. Missionaries are sent to "a people of a strange speech, and of a hard language." Like the preacher at home, they have to contend with all the natural opposition of the human heart, with this addition: that the sins of the heathen are, for the most part, nurtured by ignorance and superstition, and sanctioned by the prevalent system of reli-

ligion. They lift up their voice in the streets; in the chief places of concourse, in the openings of the gates, in the city and in the village, they cry, "How long, ye simple ones, will ye love simplicity, and wicworners delight in their scornings, and fools hate knowledge." They seize on every occasion; try every motive, and ply every argument; they employ all their eloquence, and exhaust their minds for arguments to refute the errors of the idolater, and persuade him to embrace a pure and holy gospel. They preach on the Sabbath, and during the week, at their stated places of worship. In weariness of body and mental lassitude, occasioned by the debilitating influence of a tropical sun, they translate the word of God into a strange tongue, and prepare tracts and books, grammars and dictionaries. They are "in journeyings often" for the preaching of the gospel, and the distribution of the word of God. As they travel from place to place, lodging in sheds or open temples, and sometimes in want of the most common comforts of life, they every where contend for the Christian faith. But so averse is the pagan's heart to divine truth; so blinded is he to all the dictates of reason and common sense; and so infatuated is he by a system of false religion, which satisfies that natural propensity to have some religion, and at the same time leaves him the full enjoyment of all his carnal propensities; that, if he deign to turn aside for a moment to listen to the ven-

der entreaties, and the precious promises of the gospel, he hears the story of the cross as if it were an idle tale. Now and then one receives the gospel gladly, and it proves to him a savor of life unto life; while the vast majority who hear, (as is the case in a Christian land,) go on with the multitude to do evil. They behold, wonder, despise, and perish.

Thus must the missionary toil in an unfriendly climate, far from home and friends, and all that had become endeared in his native country; thus must he exhaust his strength, and pour out his life, struggling with ill health and expecting an early grave. His soul must be tortured by the abominations of idolatry; his faith staggers at the mountainlike discouragements which surround him on every side—if for a moment he lose sight of the divine promises. The demands which are made on his *patience* by the stupidity, the ignorance, the dissimulation, the treachery, the falsehood, the dishonesty, and the general perverseness and obduracy of the heathen, oftentimes threaten to overwhelm him in the vortex of despair. His nerves become unstrung; disease preys on his vitals, and not unfrequently he finds an untimely grave. And what is the result of such sacrifices, such labors and trials? It is, with fewer exceptions than may at first be supposed, just what the result of the sacrifices, labors, and trials of the patriarchs and prophets was, and just what the

result of the labors of the ministers of the gospel of the present day is. The *few* hearken to the voice of the Son of man and live, while the multitude pass on to death and everlasting destruction.

A review of the *apparent* success which a preached gospel has met in the world for eighteen centuries past, is by no means flattering to the moral character of man. It is not my design here to discuss this forbidding subject, but I have alluded to it to show that the difficulties which the missionary has to contend with, are not *peculiar* to *his* labors. They are common to all the benevolent efforts which have ever been made. And the same course of reasoning which many adopt, in reference to missionary labor among the heathen, if applied to benevolent enterprises at home, would discourage the stoutest hearts, and enfeeble the strongest hands. The grand difficulty lies in the perverse will and in the obdurate heart of man. The reason why the gospel has had so little apparent success, either in this country, or in heathen lands, is because *men love darkness rather than light*. Licentious man does not like *the strait and narrow way*. We experience, in general, the same obstacles to the truth in India, and in its general character, the same success which is experienced in a Christian land.—There are important specific differences, but these do not change the general character of the work. Depravity there flourishes in its own native soil ; its

features are the same as in a Christian land ; and it presents the same opposition to the light and the truth.

What is our conclusion, then ? Shall we say that the word of God has taken none effect ? What if some—yea, what if many have not believed ? shall their unbelief make the faith of God without effect ? By no means. We can only say, in reference to these obstacles and discouragements, that man is “desperately wicked—the carnal mind is enmity against God—not subject to the law of God, neither indeed can be.”

But supposing the obstacles to be as great, and the success of Missions to India as limited as many have supposed, what influence ought such facts to have on our benevolent enterprises ? Ought they to *dishearten us*, and to lead us to *abandon the work* of the world's reformation ? or ought they to *clothe us with humility—to bring us for help to the foot of the cross ?* and to quicken our diligence ?

It is evident they ought not to dishearten us. Our motto in discouragements is, “ Paul may plant, and Apollos may water, but God giveth the increase. He that planteth is nothing, and he that watereth is nothing ; but God that giveth the increase.” Our sufficiency is all of God. The work is vast—the enemy against whom we contend, is formidable and potent ; but the weapons of our warfare are not carnal, but *mighty through God*, to

the pulling down of strong holds. There can be no failure on the ground of the potency of the enemy, or of the weakness of our armor, or of the insufficiency of our Leader. There is no want of promises on the part of God that he will bless our labors, nor any want of ability in Him to fulfil his promises. We may then rest assured, that no well-directed, pious efforts of ours shall be suffered to go without a reward, or shall fail to accomplish some glorious end in the kingdom of our Redeemer.

The *very thing* which we desire, may not be accomplished just in the *way* we had supposed; and the thing which God sees to be desirable, and which he has determined to do, may not be accomplished at that very *point of time* when we think best. But he is certain to do it in the *best time*, and in the *best manner*. This point is beautifully and forcibly illustrated, by the following simile: "For as the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return to me void; but it shall accomplish *that which I please*, and it shall prosper *in the thing whereto I sent it*." We, as Christians, and as loyal subjects to our heavenly King, need only know *what is commanded*, and we are bound to do that, whether we can fully understand the reason of it, or

foresee the result or not. The real success of missionary labors may be great, when the apparent success is very limited. The leaven may be secretly at work, and the "whole lump" may be soon leavened.

But is it true, as some have supposed, that the success of the gospel in some heathen countries has been decidedly less than has been experienced from the same quantity of means in a Christian land? If the circumstances of the two cases were duly considered, and the means employed, and the consequent success were measured by the same standard, I suspect the disparity, if there be any, would not be found on the side of the foreign field. Take a district of country in New-England, containing ten parishes; or take, for an example, ten churches in the city of New-York. Estimate the whole amount of supporting Christian institutions within the boundaries of these ten congregations. Put into the account the salaries of ten ministers; the building or annual rent of ten churches; the cost of a supply of books for the people; the whole expense of schools; the expense in money and time for Sabbath schools and Bible classes; and every thing indeed which goes to aid the general cause of religion or of moral improvement. And put in an opposite column the whole amount of expense requisite to carry on the operations of a mission where there are ten missionaries, and not only the *amount* of the first will be the greater, but, I believe, the impartial

observer will be obliged to allow that the success of the latter, will not be found to be the less.

There is, therefore, nothing in the present aspect of our Indian missions which ought to dishearten us; and consequently, in the second place, nothing which should lead us to abandon the work. Difficulties and discouragements there indeed are; and some of these appear, to human ken, to be insurmountable. But when we compare the obstacles in the way of the diffusion and acceptance of the gospel in a heathen land, with the corresponding obstacles in a Christian land; and especially when we look to the right source for help, we see no reason for despondency. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

Had our blessed Redeemer commanded us to go into all the world, and *convert* every creature—to change men's *vile hearts*, to purify their motives, to rectify their consciences; and to do all this by human agency, we might well despair. But we have no such command. The injunction is, "Go into all the world, and *evangelize* all nations." That is, *preach* to them. Afford them the *means* of salvation; spread out the gospel feast and invite them; declare to them the precious promises to obedience; and proclaim the awful threatenings against the disobedient. Set life and death before them in all

the terrors of the one, and in all the loveliness of the other. Pray for them and use every means to reclaim them from a state of sin and wretchedness, and to bring them into the light and liberty of the sons of God. More than this we cannot do ; more than this we are not required to do. Wherever, therefore, we may use these means, there is, as far as we are concerned, a promising and a desirable field.

A mission then may be called *unsuccessful* only when we are prohibited from *using the means*. This is not the case with regard to our missions in India. We can there preach the gospel, unobstructed, over a section of country containing millions of people, and to any extent we please. We can distribute Christian books as extensively ; and no limits are set to our system of schools but our inability to support and superintend more. These schools are not so efficient, not so thoroughly Christian as we wish ; but they are the best that we can have. They are supplied with Christian books, which are daily read ; and they are visited by the missionary who enforces the truth contained in the books, and imparts, in the course of the year, a great amount of religious instruction.

When, in his wise designs, God has determined to cause the seed thus sown, to vegetate, spring up, and bear the fruits of righteousness, is beyond the precincts of human sagacity to discover. We have a plain duty to do, and an opportunity is now afforded

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to do it. But we cannot expect success even in doing this duty, if we are not willing to commit the result entirely to God, and freely to surrender to him all the glory for its accomplishment. We have assurances enough that our labors *shall not be in vain*—although we may for a time *seem* to labor in vain, and to spend our strength for nought. What though the heathen do rage, and the people imagine a vain thing; the kings of the earth set themselves and the rulers take counsel together against the Lord and against his Anointed? Shall not He that sitteth in the heavens laugh? Shall not the Lord have them in derision? Shall he not speak to them in his wrath, and vex them in his sore displeasure? Shall He not give to his Son—either in judgment to destroy, or in mercy to save—the heathen for his inheritance, and the uttermost parts of the earth for a possession? What though we preach to a people who oftentimes appear as hardened, and as stupid and senseless as the idols they worship? What though we contend with their unprincipled, subtle, avaricious, and scoffing priests—what though we prepare and publish books, some of which are read, some thrown aside as useless, and some destroyed? What though, for a time, the people persist in the rejection of every measure we may adopt? Must we abandon such a nation to their own wretchedness? May we forestall the judgment of God, by pronouncing *our* judgment of condemnation upon

them? Shall we withdraw from them the flickering lamp of life, just at the time, perhaps, when God may be about to light it up into a mighty flame?

Such notions of despondency are founded on a wrong principle. They exalt the judgment and the will of man, but degrade the judgment and the will of God. They assume that Christians must walk by *sight*. They demand that missionaries should at all times be able to point out something which *they have done*, something tangible, something *describable*. It is human to err thus, and God, as it would seem, out of indulgence to our infirmities, has condescended to give a share of *visible* success to most of our endeavors to do good. This he may have done to afford us a visible token of his approbation, and to give us a pledge of what he will do.

Thus much, at least, has been vouchsafed to the Mahratha mission. We have not there been left without a witness. A succession of *converts*, though their number has never been great, has borne testimony, by their professions and their practice, that the grace of God can and will transform a wayward, vile Hindoo, into a consistent, devout Christian. And such has been the character of our converts, in respect to rank, as to show us, that caste and custom present no obstacle to the conversion of the heathen when once the Spirit of God takes hold on the heart. We have had converts from almost

every caste ; from the arrogant, hypocritical Brahmun, down to the poor degraded Pariah ; each exemplifying, in a greater or less degree, and according to their several abilities, and in their different spheres, the graces of Christianity. We may regard these as specimens of what God can do, and as pledges of what he will do, and as encouragements to our weak faith. Let Christians at home—let missionaries abroad—*do their duty*, and trust to God for the result, and the result *will be good*.

There may, doubtless, be reasons connected with the human instrumentality *why* God withholds his blessing from our several labors. The instruments may be of a wrong spirit ; or the means may be too partial ; or they may be applied without faith and a due dependence on God ; or they may be unaccompanied with the prayers of God's people. And hence very little or nothing may be accomplished.

Similar reasons may, perhaps, be assigned why the Mahratha mission has not been more abundantly blessed. I am ready to appropriate to myself a share of the reproach ; I am willing to suppose that another share may fall to my brethren of that mission ; but I would *suggest*, whether the church, collectively, and Christians, individually, must not share with us the reproach of ill success, which the enemies, if not the friends of missions, have attributed to our operations in India ? Missionary labor among the heathen is the appropriate work of Christ's

church. Missionaries are their representatives. The responsibility of the work rests not only on the church as a body, but on every member that composes this body; and, in proportion as *individuals* throw off this responsibility, in the same proportion the work is hindered among the heathen. The streams must dry up in proportion as the fountain fails. You cannot, Christian friends, expect missions to prosper, unless *you* are engaged for their support; for you are, under God, their main pillar.

Could I, for once, look in upon you, on the evening of the *first Monday of the month*, I could judge pretty correctly how much reason *you* have to expect that missions will prosper. The churches have very wisely set apart this evening to pray for the descent of the Holy Spirit, for the success of Missions among the heathen, and for the general prosperity and enlargement of the Redeemer's kingdom. On this evening, intelligence from different and distant parts of the world is communicated, and information may be obtained respecting the success of the gospel abroad.

It is but fair to suppose, that all who feel, as they should, a personal interest in the prosperity of Zion; all who really and heartily pray, "Thy kingdom come," will desire to be present, and, if not from unavoidable necessity detained, *will* be present, on this occasion, to mingle their prayers with the thousands of God's people, who meet at this

hour to invoke the divine blessing on so sublime an object. Suppose a church of two or three hundred members were to present, at this monthly prayer meeting, but two or three dozens of her members, would this not be an alarming indication that such a church possessed very little interest in the extension of Christ's kingdom, and very little sympathy for her missionaries who have gone out from her, to do her work in an inhospitable climate, having relinquished all their rights and privileges in their native land, and voluntarily submitted to a state of exile and trial to which the happy people of this country are strangers? Such churches there are in America, and not a few, I fear. *These churches*, whatever others may do, have no right to complain of the ill success of Missions. They themselves furnish a reason for ill success. They prevent "many mighty works" being done among the heathen.

It cannot be urged that a monthly prayer meeting for foreign Missions, is a burdensome imposition on the church. One, or at most *two hours*, in the month, is but a short time to spend in a transaction of such vast magnitude. This, when compared with the allotments for other meetings, and for other religious duties, is but very little. And no pious man will say that these allotments are greater than their several objects deserve. Pastors of churches are, doubtless, very faulty in not giving this meet-

ing more prominence, both in their public notices of it, and, more especially, in their preparation for it.

Let ministers *do their duty*—let every member of the church *do his duty*: let him possess the spirit of his Divine Master, and there will appear no reason to be disheartened, or to abandon the work. Relying on God for help, all will press forward, assured that, in due time, they shall reap, if they *faint not*.

Nevertheless, there is cause for *humiliation*. It has been shown that there is a mysterious withholding of the Spirit from some of our Missions; a paucity of converts, and a defection among these converts. We have seen that the fault lies in the instrumentality, not in the agency—with man, not with God. The difficulty appears in man's depravity, not in any want of efficiency in the gospel. It appears not only in the heathen's opposition to the truth, but it appears in that *cold indifference* which many, perhaps a majority of Christians, manifest in the prosecution of their benevolent enterprises. *No things appear*; but could we scrutinize *motives*, could we look into the *heart*—could we stand by the treasury of the Lord, and there see how much is given ostentatiously; how much grudgingly; how much faithlessly: and could we determine exactly what proportion of our benevolent operations has its origin in selfishness, or in obstinacy for private opinions, or from ambition, or a love of notoriety;

we should doubtless see less reason than we now do, for any thing like complacency in our own works. Our boasting would vanish; our self-confidence would forsake us, and we should oftentimes regard ourselves rather as obstacles, than as co-workers with God in the conversion of the world. Our song would be, "Not unto us, O Lord! not unto us, but unto thy name give glory." "Not for your sakes do I this, saith the Lord, be it known unto you."

And yet, although God claims the exclusive glory, and declares the *agency* in the accomplishment of every good thing to be his own, yet, he says, *he will be inquired of by his people to do this for them.* What humility then becomes us. We should be clothed with it as with a garment of sack-cloth, laboring, praying, and doing all those things which are commanded us; and after all confess, "We are unprofitable servants; we have done that which was our duty to do."

The simple fact, so prominently expressed, that *God will be inquired of by his people*, enforces the duty of prayer with a tremendous emphasis. To expect that Christianity will prosper, and diffuse itself throughout the world, without the fervent and the effectual prayer of the church, is to expect that God will contradict his own word, and work in a way of which he has given us no intimation.

Hence it appears, that we can find relief in our difficulties and our discouragements, in the work of

evangelizing men, only at the foot of the cross. Help must come from an omnipotent arm.

We look abroad upon the world, as upon a waste-howling wilderness. We see the earth covered with darkness, and the people with gross darkness. We see an array of wickedness like a mighty army—composed of principalities, and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places. We quake, we fear, we begin to despond—we cast our eye toward Calvary, and thence hear a voice, saying, “Be strong ; be of good courage ; stand fast in the faith ; quit yourselves like men ; for all power is given unto me in heaven and in earth”—“Lo ! I am with you.” We go to Calvary. There renew our strength—derive fresh courage—drink in new supplies of faith and patience ; put on our armor ; acknowledge and receive our Leader, and return to the combat. There we become assured of the all-sufficiency of the gospel to reach and subdue the *hearts of men*. We there find the grand remedy for sin, prepared for, and exactly suited to the disease. Wherever it has been applied, it has proved efficacious. It is a sovereign cure in all climates, and among people of every nation and variety of character. If once rightly applied, and cordially received, it will purify the heart of all its vileness, and restore spiritual health to the soul in spite of long-established custom, or caste, or super-

stition, or deep-rooted prejudice, or an enthralling system of priestcraft.

Where, then, is the nation so vile, so degraded and ignorant, so superstitious and depraved, that she may not be benefited by the gospel? Is India that nation? No. I have already adduced instances of conversion among the Hindoos, which go to show that God can transform the Hindoo into a Christian, as well as he can the European. I have not, it is true, presented, in these volumes, a pleasing character of that people. Call my report from that land a sad and disheartening account, if you please. Yet, be assured, it is no worse than the reality. But what does this unfavorable account of the Hindoos go to show? Some say it shows that so vile a people can never be converted. Some say this is proof enough that we ought forthwith to abandon them to their fate. Others infer that the missionary must be discouraged, and would gladly give over the enterprise of attempting to reclaim so depraved a people.

As these *three gratuitous* inferences have been drawn, to the prejudice of that mission, I may be allowed to draw *two* inferences from the same premises in its favor. And the first shall be, *the worse the disease, the more urgent the necessity of a remedy.*

It will be admitted by all who have read the foregoing chapters, that I have proved the Hindoos

to be bad enough. There can be no room for vacillating, because the disease has not reached such a crisis as to require medical advice, and to demand an immediate remedy. Its symptoms are positive. I have shown that the depravity of the Hindoos, as a moral disease, is universal; that it has manifested itself there in all its varied forms; and that it is inveterate enough. It is as old as the nation. It has been fostered by all the civil and the religious institutions of the country. It has insinuated itself into all the veins and arteries of society, and given a sickly hue to the whole face of the community. It has polluted the fountain of moral principle, and caused it to send forth its poisonous streams to vitiate the teeming mass of immortal souls who inhabit that great continent. It has enslaved, in mental bondage, and reduced to degradation and misery a fifth part of the population of the globe. It has sent down to death and everlasting ruin countless millions of these blind votaries of idolatry.

And it will be admitted, that all the attempts which the wise men of that nation have made to find out a remedy for this disease, have proved abortive. A remedy has indeed been applied from the beginning. But the application has only served to lull the patient into security, while it nourished the disease in his vitals. It is the remedy which has done the most mischief—which has spread such a moral desolation throughout that land, and blighted every

enjoyment which this life affords, and extinguished every hope of a glorious immortality beyond the grave.

If such be the disease, and such the failure of every attempt to remove it—and if we have in our hands a sovereign cure, and if it is made our imperative duty to apply it, I can see no reason why we should not apply it, and I can see no reason for the apprehension that it will not prove efficacious in this case, as it has in all other cases. And I can see no reason for delay. The disease will never heal itself. It will continue to wax worse and worse under its present treatment. Nor may we indulge the hope that any remedy, except the one intrusted to us will ever be found for its removal. There is, therefore, an urgent necessity of affording the Hindoos the means of salvation immediately.

The second inference which I draw from the bad moral character of the Hindoos, is, that *it ought to quicken our diligence.*

The time which we have to labor is short; the laborers are few, and the work is vast. Life is a vapour—a span—and much of this limited period is necessarily taken up with cares for the body, and attentions to worldly interests. But a small portion remains to be devoted to our own immortal souls, or to the spiritual benefit of others. When we begin to live, we die. Death hastens on apace, and seals up our accounts to the great day. How forcible the

exhortation in our Saviour's remark, *I must work the works of him that sent me while it is day : the night cometh when no man can work.* How careful ought we to be that the brief space of time which is allowed us, should be filled up in usefulness to our fellow creatures.

The laborers too are few. The multitude which throng the broad road to destruction is vast. But *they* will not help us. They care not for their own souls, and how shall they care for the souls of others ? How can they enter into our plans of benevolence to rescue a perishing world ? This is all foolishness to them. They neither understand the nature of such plans, nor feel the necessity of them. The "earth" may help the "woman," and we should gladly receive such aid ; but we must not reckon on such precarious assistance. On the other hand, how small is the number of the truly pious. *Because strait is the gate and narrow is the way which leadeth to life, and few there be that find it.* And among those who have professed to surrender *all things* into the hands of their Redeemer, that he may use them *just as he please*, and who have, by the solemnity of a covenant, given themselves into his hands, with this unconditional surrender, *Lord, here we are, do with us as it seemeth good in thy sight*, among such only a *part* seem to recognize these awful obligations and responsibilities which rest upon them. The majority consider not the case of

the destitute, nor feel, nor act for a perishing world. What therefore we want in numbers, we must make up in diligence.

The work is one of vast magnitude. The grand object of Christianity is to revolutionize the world. The spirit of Missions is a spirit of depredation. Their object is to subdue, to recover, and bring back to allegiance those nations that have thrown off the authority of their rightful Sovereign, and chosen to serve the creature rather than the Creator. Sin has perverted every thing. It has changed the customs and habits of men ; corrupted their maxims ; monopolized the use of their property ; absorbed their minds in vanity ; blinded their eyes, and corrupted their hearts. It is the mother of all the vile habits, the vicious practices, the degrading superstitions, and the false religions with which our world is afflicted. It has entailed on the human family disease, and wo, and death. And how deep-rooted are all these effects of sin. It is the design of Christianity to eradicate all these evils, and to restore to human nature its pristine beauty and dignity.

But how arduous the undertaking ! how mighty the enterprise ! The "strong man armed" will keep his place and watch his goods till a stronger than he shall come upon him, and overcome him, and take from him all the armor wherein he trusted, and divide his spoil. "The stronger than he," is the Lord Jesus Christ, as revealed in the gospel. But

the conquests of the gospel must be effected through human instrumentality; and the whole responsibility of this work rests on professing Christians. However much men of the world may contribute to its accomplishment, Christians must stand responsible for it. God will require it at *our* hands. Yet he has not laid on us a greater burden than we are able to bear. He has kindly considered our infirmities, and has only required us to act as instruments in his hands, to the extent of the ability which he has given us. The injunction laid on us, is *to use the means*. The extent of our duty, and of our responsibility is, forcibly and clearly, exhibited by the prophet Ezekiel, in these words :

“If thou do *not* speak to warn the wicked from his way, that wicked man shall die in his iniquity, and his blood will I require at *thine hand*. Nevertheless, if thou *warn* the wicked of his way to turn from it; if he do not return from his way, he shall die in his iniquity, but thou hast delivered thy soul.”

Nothing unreasonable is required of us—we have no reason to complain; none to despond. All murmuring, all unbelief, all fretting about success, while we are faithfully and perseveringly applying the means, is useless; it is sinful; it is rebellious; it is setting up our puny judgment in the place of the unerring judgment of God. We need only to quicken our diligence; to use to the best advantage the time, the influence, the talents, the property, which God

has given us ; to let our personal example be such as to recommend the religion we profess ; and to be fervent in our supplications, that all our efforts may be crowned with the divine blessing ; and all our labors will be followed by a glorious result—whether it be that *particular* result which we desire, or that more stupendous one which God sees to be best.

But I am to show in the conclusion that the success which has hitherto attended our attempts to propagate the gospel, has been as great as the state of the church has ever warranted us to expect ; and that the present state of the church does not warrant us to expect more than we now realize.

We have seen how great are the obstacles in the way of the advancement of the gospel ; we have seen how universal, how obstinate, is the disease to which we are called to apply a remedy. We see how vast is the work, how few are the laborers, and how short the time allotted us for its accomplishment. We see, on the other hand, a remedy provided and well adapted to the cause ; and a power sufficient to render it efficacious. But we find that the presentation of this remedy must be made by *men*, and but *few*, comparatively but a handful of the human family, have a heart to engage in this work, and many of these engage in it with a reluctance, and hesitation, and indifference which paralyze all their efforts. We find, too, that the power which alone can give efficacy to all human endeavors, *must be*

sought, by fervent and believing prayer. How few these efforts, how doubting the prayers which are offered up for this object! How inadequate the means to the accomplishment of the end!

When we take an impartial survey of the different missions under the patronage of the American churches, we are obliged to confess that the success which has attended them, as a whole, *has not* been such as the *promises of God* warrant us to expect. The well-known character of God; his willingness to grant the influences of his Spirit—on which alone we depend for all our success; his delight in the enlargement of the Redeemer's kingdom; the manner in which he has always guarded the interests of his church, are our best vouchers of his readiness to bless all the efforts of his people, if they were put forth in the right spirit. The question then recurs, Why is it that God does not more abundantly bless our foreign missions? Is it because Christians do not *desire* the conversion of the heathen? No: their *good wishes* are abundantly expressed on this subject. Is it because they do not *pray* for this object? No: they pray, "Thy kingdom come." Nor do I believe that Christians are unwilling to give their money for the support of missions. But still, there is something that hinders the blessing; and as professed disciples of the blessed Redeemer, we ought honestly to search out the causes of the divine displeasure, and *speedily* to remove them if in our

power. I will suggest what *may* be some of these causes.

1. *The spirit of piety in the church may be too low*, to allow of the prosperity of the gospel at her outposts. The church of Christ is a fountain, or a well of water, in the midst of a desert, alluding to the fact, that in the east a field is barren and parched with the heat for the most part of the year, if it be not artificially watered. If there be a good fountain in the midst of it, the field, which would otherwise be a "wilderness and a solitary place," is made "glad," it smiles with a fresh and beautiful verdure, and the "desert rejoices and blossoms as the rose." All this is owing to the fountain, which sends forth its streams into every part of the field, and fertilizes the whole. If the fountain be full, it propels its streams to the remotest parts of the field; the whole is irrigated, and is covered with a luxuriant vegetation. But if the fountain be not full, the streams become small and feeble; they flow but a short distance; the remote corners of the field are not irrigated at all; the vegetation looks sickly, and dies. So with the church. She is the fountain, but she is not full; she does not abound in Christian graces. Her streams attempt to flow, but they want the propelling power at the fountain. The seed is sown; it springs up, but the plants wear a sickly hue.

2. *The propagation of the gospel among the heathen is not allowed that prominence in the minds*

of Christians, in general, which it deserves. It is made a secondary thing by most of Christians, or a matter of convenience ; whereas, in the New Testament, and in the example of the apostles, it is made the very genius of Christianity, and the first and the indispensable duty of every Christian. A grand characteristic of the gospel is its tendency to diffuse itself ; and a willingness to forsake all for the sake of making known the gospel, is made a test of discipleship. We cannot, therefore, expect to hear of any very signal triumphs of the gospel till Christians shall approximate somewhere near the gospel standard, in relation to foreign missions.

3. Christians do not, individually, feel a *personal responsibility* for the conversion of the heathen. They throw the responsibility on the church, or on a missionary society, or on the body of missionaries—all ideal creations, if we exclude the idea of individual responsibility. Every Christian is bound to go in person to the heathen, if he be not unavoidably hindered, either for the want of the proper qualifications, or on account of other circumstances ; in which case he must do his duty to the pagan world by proxy.

4. The principal reason, I apprehend, why Missions to the heathen are not more abundantly blessed is, that there is a great reluctance on the part of Christians to consecrate to the Lord, in this cause, their most *precious possessions*. God now requires

of his people, as he did of old, the *best* they have. The sick, the lame, the maimed, the old, that which had a blemish, or that which among the flock was lightly esteemed, was forbidden to be offered in sacrifice to the Lord. This was no doubt intended as a test to the Jews of their loyalty to their Divine Sovereign. Our love to our Saviour is to be tested in a similar way. We act on this principle in our earthly attachments. In making *presents* to a highly esteemed friend, we feel the propriety, both in honor to ourselves, and in respect to our friend, to offer the *best* we have. We may contribute most bountifully in support of foreign Missions, and yet at the same time be withholding that which God demands, and that, too, without which God will neither bless us in giving, or add his blessing to that which we give. Our offerings may be such as cost us little or nothing. They may be made of what we can spare, without inconvenience or self-denial; and they may be but the surplus of what we employ in our worldly business. We cannot expect that God will accept and honor such gifts.

But to apply these remarks: Christians at the present day are willing to give their silver and their gold; some will give a portion of their time, and of their influence, to the promotion of the cause, as far as it may be done in this country; many are willing to give up *their countrymen* to go to the heathen; and others are willing to spare *their own*

personal friends. All are willing to *talk* and *hear* about foreign Missions, many to pray for them ; and most persons are willing to contribute most largely and freely of *their good wishes.* But *their own precious selves*—ah ! here is the test. Now they go away “sorrowful,” for they have “great possessions” in these *precious selves.* They are willing to do any thing, to give any thing, to go any where—except it be to *give themselves—to go to the heathen.* In this one thing they *must be excused.* What pity that talents like *theirs* should be wasted on “the desert air” of a pagan land ! What pity that attachments, and relations, and prospects like *theirs* should be sacrificed for a people who may ill appreciate their benevolent motives, and who may but ill requite their disinterested and laborious endeavors. They fancy that the church at home cannot dispense with their very valuable services here. They call this fancy of theirs “the finger of Providence ;” they now see the path of duty clearly, and decide to spend their lives in their own native land. If I am not greatly mistaken, there are a great number of theological students in our seminaries at this moment ; and a much greater number of clergymen in America, who have no better reason for *not* engaging personally in the foreign service of the church, than I have supposed above.

But there is another aspect to this subject. Those who are bound together by the very dear ties

of consanguinity, are not willing to sacrifice the pleasures of this relationship. They will give any thing else, but they cannot give their very dear kindred. Brothers and sisters cannot part; fathers cannot give up their own children; mothers cannot dissolve those tenderest ties of which human nature is capable. Ask *any* thing else, say they, and we will give it; but do not ask for *our children*. Here is the tender chord. How painfully it will vibrate; but it must be touched. The "great possessions" of the young ruler were his idol; he could not follow Christ till he had given up them. So missions to the heathen may not be expected to prosper greatly, till Christians are willing to devote to them their *best* offerings, their "great possessions" which they have in their children.

What means the present demand for Christian laborers? A single foreign missionary society ask for a *thousand*, and say they *must* have more than a *hundred*; in order to sustain and "strengthen existing missions, and to form new ones," so far as to be able to secure the fruit of previous labors. If it does not mean that the most untiring pains must be taken to search out and educate pious young men for the ministry—that candidates for the *sacred* office must offer themselves, as ambassadors for Christ among the Gentiles, in a tenfold greater proportion than they ever have done; and that *parents must make a free-will offering of their children* to this

work, if it does not mean this, then I cannot divine what it does mean. Whenever the people of God will consecrate to the Lord their most precious possessions, then we may expect Zion to prosper throughout the whole earth.

Were men of the world to go about their business as Christians go to work to convert the world, what would they accomplish? Were they to undertake some enterprise for the accumulation of wealth, and were they to hesitate and faint and despond at every obstacle, and doubt as to the success of every measure; and to devote to it only the refuse of their time and the surplus of their capital; how do you think their enterprise would prosper?

It has always been the reproach of the church that *the children of this world are wiser*, in the management of their concerns, *than the children of light* are in the transaction of theirs. As in temporal, so in spiritual things there must be some proportion between the means and the end. While, then, there is so much lukewarmness in the church, so much doubting about success, so much division and controversy; and so little active benevolence and so little fervent prayer, how can we expect to hear of any very signal triumphs of Christianity?

But, on the other hand, when the right spirit shall pervade the church of Christ, when *every individual Christian shall do his duty*, then we

may expect to hear of the most signal triumphs of the gospel from every quarter of the globe.

We have seen what is wanting in order to this consummation so devoutly to be wished. No impossibilities are required of us ; nothing inconsistent with our spiritual interests, and—nothing inconsistent with our temporal interests. In giving, a man is only required *to give according to that which he hath, and not according to that which he hath not* ; and in devoting ourselves or our friends to the work, we are only required to pay a just debt. For we are *bought* with a price, and are *debtors* to the heathen. We are bound *to offer ourselves a living sacrifice. holy, acceptable to the Lord*. This is a “reasonable service ;” a service which, if cheerfully performed, will yield to ourselves the greatest possible happiness.

Let the love of Christ *constrain* his people ; let the moving fact that the *whole world*, for whom Christ died, *are dead* in sin—let the touching fact that he died for them, that they who live should not henceforth live to themselves, but to *Him* who died for them, and rose again, take hold on their hearts, and would they not act more vigorously, and give more liberally, and pray more fervently, than they now do ? This is all that is wanting. Let such a state of things exist, and Zion will rejoice at home, and Missions will prosper abroad. Sin shall then

loose his giant grasp on this wretched world, and people out of every kindred, and tongue, and nation shall be redeemed. The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

THE END.



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1. The spirit which imbues them is highly devotional. It is a devotion founded on knowledge. It is a zeal guided by discretion.

2. The notes are eminently intellectual. Apparent difficulties are fairly met. They are either explained, or the want of a fully satisfactory explanation admitted. There is none of that slipping by a knot which is too common in many commentaries.

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There may be passages in which we should differ from the writer in some of the minor shades of meaning. There may be sometimes an unguarded expression which has escaped our notice. We have not scrutinized the volumes with the eye of a critic. But we have used them in our private reading. We have used them in our family. And we have invariably read them with profit and delight.

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"From this impressive and instructive parable, we may learn,

"1. That the souls of men do not die with their bodies.

"2. That the souls of men are *conscious* after death; that they do not sleep, as some have supposed, till the morning of the resurrection.

"3 That the righteous are taken to a place of happiness immediately at death, and the wicked consigned to misery.

"4. That wealth does not secure us from death.

"How vain are riches to secure
Their haughty owners from the grave.

"The rich, the beautiful, the gay, as well as the poor, go down to the grave. All their pomp and apparel; all their honors, their palaces and their gold cannot save them. Death can as easily find his way into the mansions of the rich as into the cottages of the poor, and the rich shall turn to the same corruption, and soon, like the poor, be undistinguished from common dust, and be unknown.

"5. We should not envy the condition of the rich.

"On slippery rocks I see them stand,
And fiery billows roll below.

"6. We should strive for a better inheritance, than can be possessed in this life.

" 'Now I catem their mirth and wine,
Too dear to purchase with my blood,
Lord 'tis enough that *thou* art mine,
My life, my portion, and my God.' "

"7. The sufferings of the wicked in hell will be indscrubably great. Think what is represented by *torment*, by burning flame, by insupportable thirst, by that state when a single drop of water would afford relief. Remember that all this is but a representation of the pains of the damned, and that this will have no relief, day nor night, but will continue from

RECOMMENDATIONS OF BARNES' NOTES.

year to year, and age to age, and without any end, and you have a faint view of the sufferings of those who are in hell.

"8. There is a place of suffering beyond the grave, a hell. If there is not, then this parable has no meaning. It is impossible to make anything of it unless it is designed to teach that.

"9. There will never be any escape from those gloomy regions. There is a gulf fixed—*fixed*, not moveable. Nor can any of the damned beat a pathway across this gulf, to the world of holiness.

"10. We see the amazing folly of those, who suppose there may be an end to the sufferings of the wicked, and who on that supposition seem willing to go down to hell to suffer a long time, rather than go at once to heaven. If man were to suffer but a thousand years, or even *one* year, why should he be so foolish as to choose that suffering, rather than go at once to heaven, and be happy at once when he dies?

"11. God gives us warning sufficient to prepare for death. He has sent his word, his servants, his son; he warns us by his Spirit and his providence, by the entreaties of our friends, and by the death of sinners. He offers us heaven, and he threatens hell. If all this will not move sinners, what *would* do it? There is nothing that would.

"12. God will give us nothing farther to warn us. No dead man will come to life, to tell us what he has seen. If he did, we would not believe him. Religion appeals to man, not by ghosts and frightful apparitions. It appeals to their reason, their conscience, their hopes, and their fears.—It sets life and death soberly before men, and if they will not choose the former they must die. If you will not hear the Son of God, and the truth of the Scriptures, there is nothing which you will or can hear; you will never be persuaded, and never will escape the place of torment."

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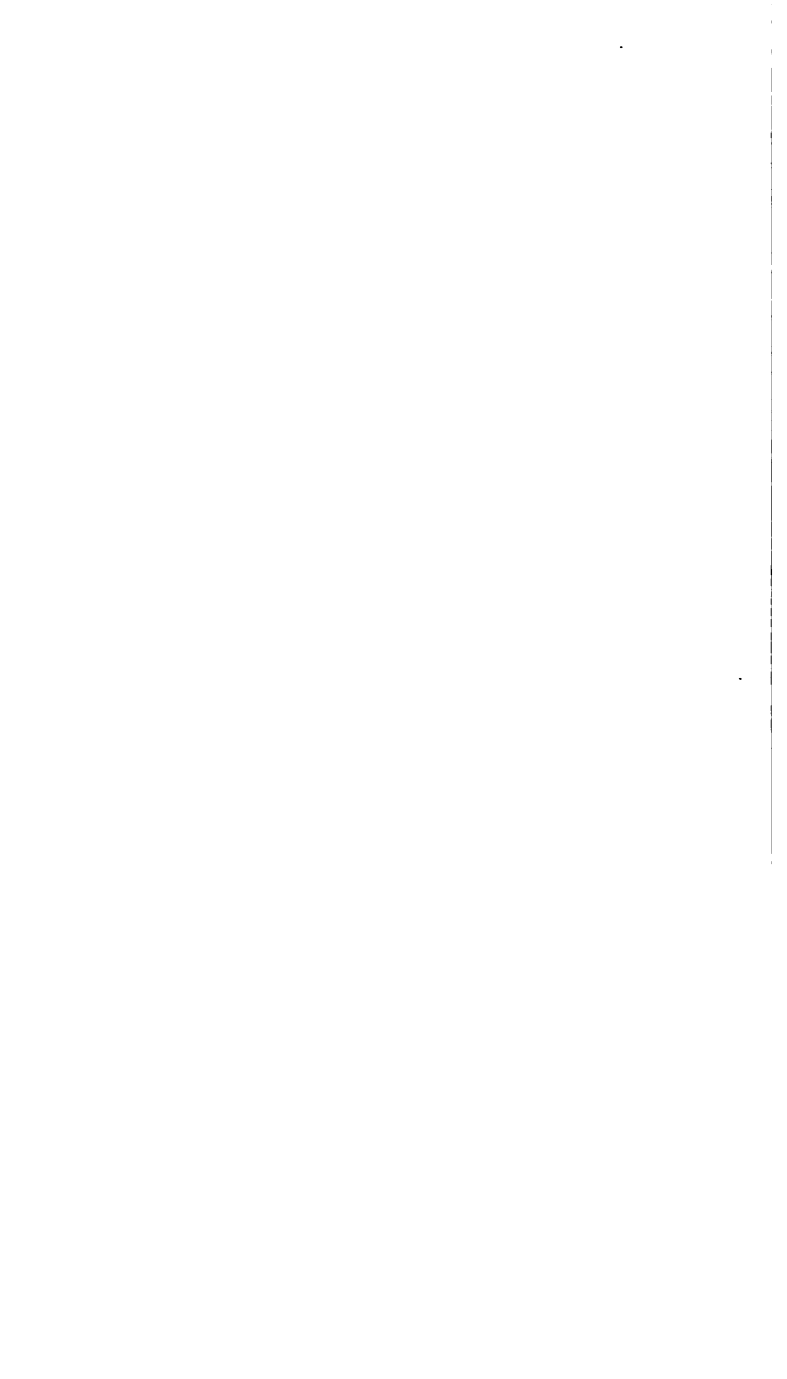
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